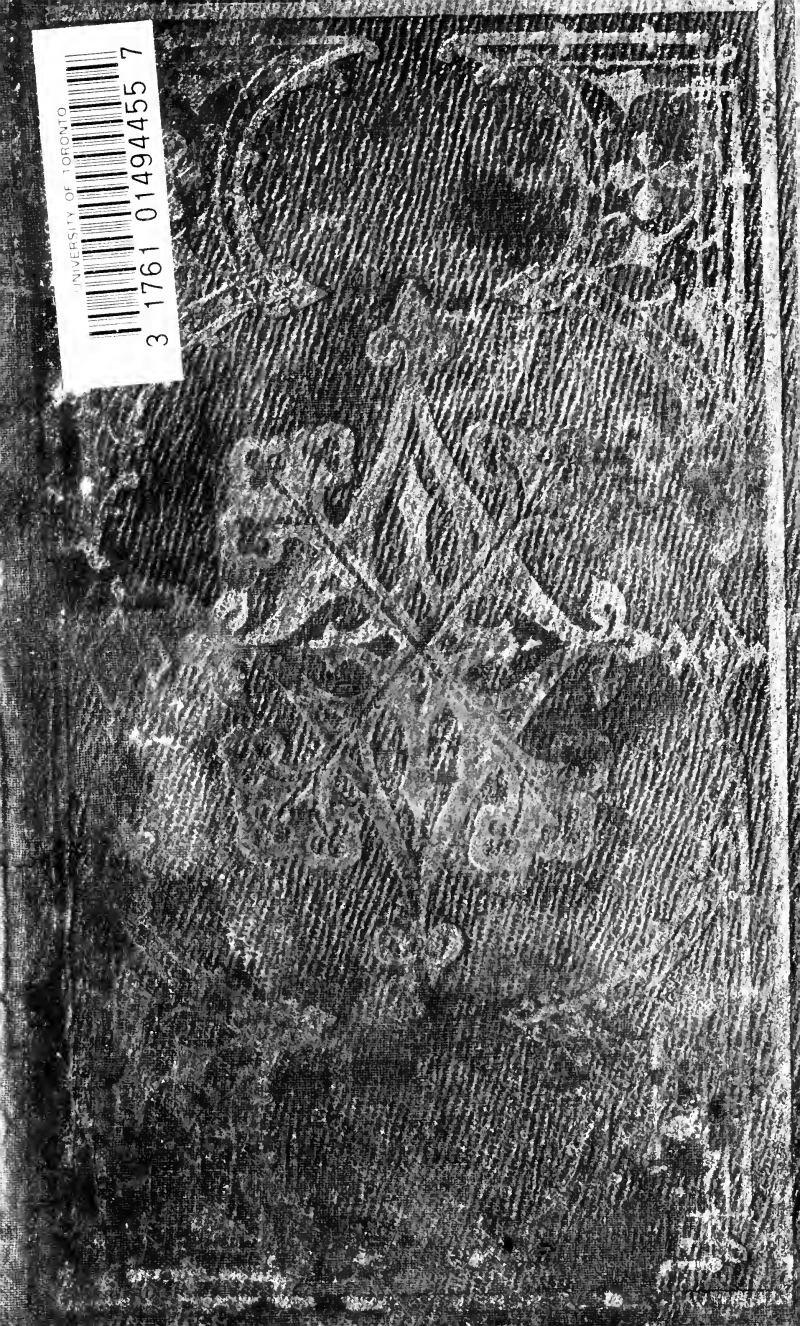


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THE
HAND OF GOD IN HISTORY;
OR,
DIVINE PROVIDENCE HISTORICALLY ILLUSTRATED
IN
THE EXTENSION AND ESTABLISHMENT
OF
Christianity.

BY HOLLIS READ, A.M.,
AUTHOR OF THE CHRISTIAN BRAHMUN, AND LATE MISSIONARY OF THE
AMERICAN BOARD.

"THAT ALL THE PEOPLE OF THE EARTH MIGHT KNOW THE HAND OF THE LORD, THAT
IT IS MIGHTY."—*Josh. iv. 24.*

PART SECOND.

HARTFORD:
H. E. ROBINS AND CO.
1856.



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## P R E F A C E .

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THE pleasant reception which the first volume of *HAND OF GOD IN HISTORY* has met, encourages the writer to put forth a second. Eighteen thousand have been printed and circulated in this country, and its reprint made—to what amount I know not, but is said to be “very fair”—in London and Edinburgh. The present volume is given unity with itself and with the first, by an illustration of the same general theme, yet it is given variety by selecting illustrations from more *diversified* and comprehensive fields.

The chapter on American Slavery is confessedly a delicate one; and if we have escaped the Scylla and Charybdis of the “vexed question”—if we have avoided, on the one hand, seeming to place the seal of approbation on the system, and, on the other, unjustly and indiscriminately denouncing it, we shall feel a peculiar satisfaction. It has seemed to the writer that a new issue ought to be raised on this troublesome subject. Gigantic efforts have been made for its extinction, yet it seems no nearer its end. It *may* be that our patience, in relation to this form of evil, has not had its perfect work. God uses the most cruel wrongs that afflict humanity for great and signal good; and it may be that he has not yet done with American Slavery; and consequently it may be our duty to wait and work till we see some more distinct developments of the Divine purposes.

Entering the laboratory of *the great Architect*, a variety of

facts are made to illustrate our theme. In the vastness of the material universe God appears in all the majesty of his omnipotence ; and in his providential government over this vast machine, we perhaps get a clearer and a more comprehensive idea of the infinitude of the Divine mind and power than in any other way.

Recalled from a survey of a countless number of worlds, the reader is invited to contemplate the profuse manner in which God has stocked *our* planet with life in every conceivable variety, and with what a profusion he has supplied the wants of all his creatures. The productiveness of the earth is amazing. And the exquisite workmanship and the benevolent design and the endless variety which appear throughout the whole are not less so.

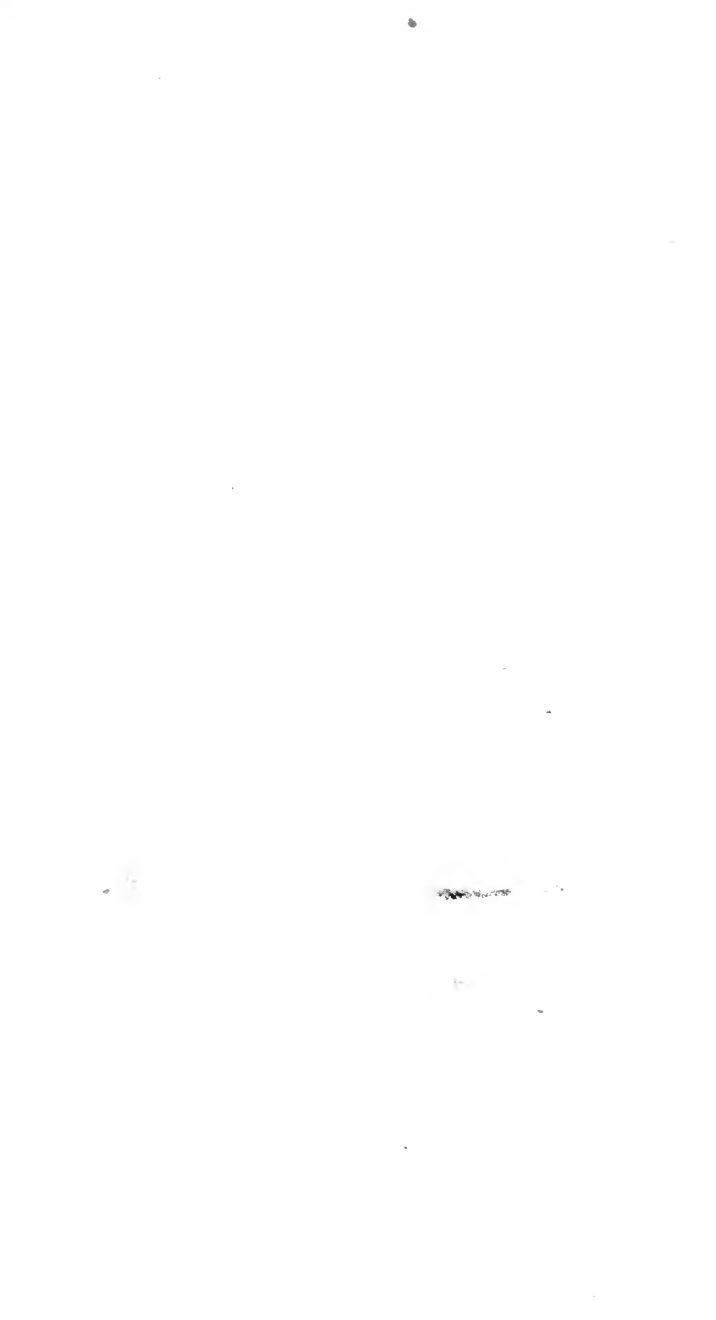
“ The abundance of the sea,” too, the mighty ocean, the singular distribution of water, as the location of bays, gulfs, and creeks, and the putting in their present positions of rivers, have been made to contribute interesting illustrations. And the new continent (prospectively), the great coral world of the Pacific, which is in the daily process of creation, is shown to display the power and skill of the Creator not less truly than the fiat which first created this globe of matter out of nothing.

The migrations of mankind have played a part in the progress of human affairs little understood by the superficial reader of history, and to which historians have not given a due prominence. The chapter devoted to this subject is an attempt to indicate the magnitude and efficiency of this kind of providential agency. It may lead some to attach a higher importance to those great, though oftentimes seemingly unmeaning, or at least purely selfish migratory streams which are seen moving from one portion of the earth to another.

The last chapter is but the commencement of a chapter on the present providential aspect of the world and the Eastern War—to be finished when these “beginnings” of the things to come on the earth shall have matured into the serious realities of the last great conflict.

Thankful for the kind and liberal patronage of the former volume, the writer sends forth the present, not without solicitude, but with prayer and heart's desire that it may do good. But too early deprived of a further prosecution of his labors in a foreign land, and providentially hindered from preaching the Gospel during a great portion of the period occupied in the preparation of this volume, the writer sends it out as the best substitute he could furnish for the work which has ever been the desire of his heart.

ORANGE, N. J., *Oct. 3d*, 1855.





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# HAND OF GOD IN HISTORY.

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## CHAPTER I.

Hand of God in the First Half of the Nineteenth Century.

*"Thou shalt remember all the way which the Lord thy God hath led thee"*—[these fifty years].—Deut. viii. 2.

THE history of the first half of the nineteenth century has not been written. It has thus far been an eventful century, and when its history shall be written it shall tell of progress such as the world has not hitherto known. It can not, therefore, be void of interest to pause at this middle point of the century and recount some of its leading events, and therein trace the footprints of a wonder-working God.

Our review must necessarily be a cursory one, yet enough may be said to justify the intimation already made, that during the last fifty years the wheels of Providence have rolled on with an accelerated motion, and great events have, in quicker succession than ever before, trod upon the heels one of another. We shall be able at every step to discern the Hand of God, so controlling these events as to make them all subserve his purpose in carrying forward the great work.

1. The posture of the political affairs of the world on the opening of the present century commands our profound admiration. Mighty strides were being made by the three great Christian nations—especially by the two of the Anglo-Saxon stock. The American States were consolidating into a great empire, rapidly growing in power, and as rapidly extending their boundaries westward. England, having already augmented

her strength by a union with Scotland, now receives Ireland to her embrace; while at the same time she is making stupendous accessions to her dominions in the East. The Carnatic and Mysore in the south of India, the Empire of the Mahrattas in the west, and large domains in the north, are now added to her already immense possessions. These things give no doubtful sign of the conspicuous part the English race are destined to play in the great drama now about to be enacted. France, too, gives signs of being about to act a no insignificant part in the same drama. The "reign of terror" was passing away. France had preyed upon herself till madly satiated with her own blood. Murder, rapine, uncontrolled licentiousness, and disgusting infidelity had made France an object of pity as well as disgust. She presents herself at the threshold of this century amid "blood and fire and vapor of smoke," her sun turned into darkness and her moon into blood. From this moment she receives as her governing star the Great Unknown from Corsica; himself a fiery meteor suddenly bursting upon her, he shall soon set all Europe in a blaze. He flies to Egypt, designing, no doubt, by the conquest of that country, to open the way for the subjugation of the British possessions in India—hopes to make Constantinople the capital of an universal empire—hastens back to Europe—mounts the whirlwind that now is devastating France—makes himself First Consul—Dictator—Emperor—conquers Italy—subjugates all Southern Europe, and makes all the northern nations tremble. The Pope is hurled from his ghostly throne and made a prisoner. His temporal dominion is taken away.

Napoleon Bonaparte was a signal instrument in the hands of the King of nations to scourge and to break up the old despotisms of Europe and to prepare the way for better formations. He was a fire-brand among the nations—a scourge—cruel, blood-thirsty, ambitious, yet not destitute of noble qualities—just right sentiments enough in respect to the claims and nature of liberty and of the mission given him to perform to make him a fit instrument for his work. He inflicted

a wound on the ghostly tyranny of Rome—he struck a blow on civil despotism which will tell till these despotisms shall be no more. His fearful career produced an explosion which shook the old foundations to their centers, and, as with the voice of a thunder-bolt, awoke the stagnant mind of Europe. This was but the first scene in the great political drama of the century. Though less terrific and dazzling, the successive scenes have been scarcely less interesting. The American Republic has made her chief developments in this century; she has added State to State, till she has extended the broad belt of her territory quite across the continent. The number of States has grown from 16 to 31, and her population increased from 5,000,000 to 25,000,000. Then the Mississippi formed her western boundary, and the thirty-first degree of latitude the southern. Now the Gulf of Mexico limits her on the south and the Pacific on the west; she then contained 1,000,000 square miles; now, 3,250,000. The area of the United States might contain 600,000,000 population without being more densely inhabited than Great Britain and Ireland. “It has been computed that the States have a frontier line of 10,750 miles; a sea-coast of 5,430 miles; a lake-coast of 1,160 miles. One of our rivers is twice as long as the Danube, the largest river in Europe. The Ohio is five hundred miles longer than the Rhine, and the noble Hudson has a navigation in the ‘Empire State’ one hundred and twenty miles longer than the Thames. Within Louisiana are bayous and creeks almost unknown that would shame, by comparison, the Tiber and the Seine. The State of Virginia alone is one third larger than England. The State of Ohio contains 3,000 more square miles than Scotland. The harbor of New York receives the vessels that navigate the rivers, canals, and lakes to the extent of 3,000 miles, equal to the distance from America to Europe. From the capital of Maine to the ‘Crescent City’ is two hundred miles farther than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Austria, and Turkey.”

England, in the mean time, has been adding new domains to her empire in every continent and on every sea. Birmanah, China, and large portions of Hindoostan, and many islands of the sea, have been made to acknowledge her sway. France has been circumscribed within her ancient boundaries. Spain, Portugal, Italy, Egypt, Turkey, Persia, each one the representative of a vast empire, have within these fifty years all fallen into political insignificance. Or, I might say in a word, if you will lay before you a *political* map of the world, you will find that the Pagan, the Mohammedan, and the Roman Catholic nations have, during this period, all been gradually, and some of them rapidly, waning and losing their political power and importance; while, on the other hand, *Protestant* nations have been as gradually and rapidly rising. England and America alone, doubtless, possess a larger political life than all the Pagan, Moslem, and Romish countries put together. They have more political vigor, more right government, more commerce—and are more powerful, either in the arts of war or of peace. Political changes in South America and in Africa should not here be overlooked. A great part of South America has passed from the hands of despotic Spain and Portugal, and of more despotic Rome, and ranged themselves under the banners of Republicanism; and the political power of *Africa* is fast passing into the hands of English races, or of such as have been trained under the auspices of England or America.

During this century, Sierra Leone has grown from small beginnings to a political and commercial importance, both in its relations to England and to Africa, which invests it with a vast prospective consequence in the eyes of the historian. And Liberia has come into existence during the same period, and assumed the position of an independent, free, and Christian nation—one of the most delightful results of America philanthropy—the hope of Africa; the home and the hope of the unfortunate portion of that race which has served “in durance vile” in this land of liberty, and



the most efficient agency for the suppression of the most villainous traffic which ever disgraced humanity. Already Liberia contains, according to the *Missionary Magazine*, a population of 300,000, among whom near 7,000 have emigrated thither from the United States, and may be regarded as civilized. There are more than 2,000 communicants in Christian churches, more than 1,500 children in Sabbath schools, and 1,200 in day schools. Besides, there are 10,000 communicants in mission churches on the Gold Coast; attendants at day schools in the same, 11,000. Fifty thousand dollars have within a few years been raised in the United States for education in Liberia.

While the Great Ruler of nations has been accumulating a more direct moral power in the Republic of Liberia for the civilization and christianizing of Africa, providential schemes not less far-reaching and effective have been transpiring through other agents and on other portions of the continent. England has been most industriously employed on the south, on the west, and to some extent on the east, wielding a no ineffectual influence through the power of her arms, her commerce, and her enlightened institutions for the amelioration of this unhappy continent. From the Cape of Good Hope on the south, British influence has been penetrating into the interior, and introducing, sometimes by the arts of peace, but oftener through the devastations of war, a knowledge of European improvements, and leaving behind evidences of European superiority. On the west, for the space of some 2,000 miles along the coast, the power of British arms, more immediately, but the influence of British commerce, more effectually and finally, has nearly driven the nefarious traffic in slaves from that portion of the coast, and introduced, instead, a legitimate commerce. By these means the long neglected and long forgotten continent of Africa has been brought into remembrance before Christian nations—her miseries been exposed and brought out for commiseration—her rich natural resources developed, and her wants pressed on the attention of Christian philanthropy. And, which

is a matter of yet livelier interest, the heart of Christendom has, during the same period, been singularly moved in commiseration of Africa's wrongs, and a corresponding benevolence kindled, to bring her speedy and effectual relief. Some of the greatest hearts that have throbbed with Christian love during the last fifty years have opened wide the bowels of their mercies toward poor Africa. How glowed the generous bosoms of Clarkson, Wilberforce, Buxton, Mills, and Finley when bleeding Africa became the object of their benevolent labors! There is scarcely a missionary society which has not its agents in Africa; and, while we can distinctly trace the Hand of the Lord in so awakening our interest and sympathy for the sons of Ham throughout Christendom, we can as distinctly trace the working of the same benevolent agent in preparing the African mind to receive the Gospel. Wherever the missionary has gone, and as far interior as he is able to penetrate, he everywhere finds a people ready to hear his message and gladly to welcome the institutions of the Gospel. The signs of the times abundantly indicate that the time to favor the outcasts of Ham draws near. God is engaged for their deliverance. Light begins to penetrate the thick darkness which has so long settled down upon them, and soon shall Ethiopia stretch forth her hands to God, and the tents of Dedan and of Sheba shall be radiated by the light of the Sun of Righteousness.

The following paragraphs, taken from the New York *Tribune* most happily and succinctly sketch with a masterly hand the chief political events which have characterized the last fifty years. Though long as an extract we need crave no indulgence for it. It is a beautiful miniature of a great and interesting picture. Group after group appears, the mind ranges over an expansive map of history, and yet the whole is presented to the eye in the narrow compass of a few paragraphs.

Fifty years ago, George Washington had just gone to his grave amid the tears and blessings of the people he had been foremost in rescuing, first, from tyranny, then, from anarchy; and our country, having just

escaped the imminent peril of a war with France, after securing by the federal constitution the power of protecting and promoting her own industry, was beginning to realize the blessings of independence and freedom. Thomas Jefferson had just been designated for next president by a majority of the American people, but had not yet been actually elected, there being an equal number of votes for him and his associate (Burr) on the "Republican" ticket, as it was then called, requiring an election by the House, which took place in February following. The population of our country was over 5,300,000, or considerably less than one fourth the present number. The Union then consisted of sixteen States—Vermont, Tennessee, and Kentucky having been added to the original thirteen. Ohio had begun to be settled at Marietta, Cincinnati, Warren, and, perhaps, one or two other points, but had not yet population enough for a State. There were small settlements at Detroit, and, perhaps, at one or two other points west of Ohio; but Louisiana was a Spanish province, including St. Louis as well as New Orleans, and the Mississippi a Spanish river, through which our people, then settling in the valley of the Ohio, were demanding egress for their products. Florida was, of course, all Spanish, and what are now Alabama and Mississippi partly Spanish and wholly a wilderness. Our own State had scarcely a white inhabitant west of the sources of the Mohawk and Susquehanna; Buffalo and Rochester were forests traversed only by savages. The Erie Canal had hardly been dreamed of by the wildest castle-builder, and the western limits of this State (which a few months more will bring within twenty-four hours of us) was practically farther off than Paris or Geneva now is. This city had a population of 60,000 (less than one eighth its present number), mainly living below Chambers Street, while Brooklyn, Williamsburg, Jersey City, and its other suburbs, did not contain a fiftieth part as many inhabitants as now. Philadelphia was a sixth larger than New York, now one fifth smaller, with a far greater disparity of suburban population. Boston had 25,000 inhabitants; Baltimore 26,500; Washington City (whither the Federal Government had been just removed) had 3,200. A few daring spirits were just beginning to migrate from the older portions of New England to Western New York ("Holland Purchase") and Northeastern Ohio; an enterprise quite as arduous and perilous as emigration hence to California and Oregon now is.

In Europe, Napoleon had just reached the topmost round of the ladder by overthrowing the Directory and causing himself to be proclaimed First Consul, though he was not crowned Emperor till 1804. He had returned from his abortive invasion of Egypt in 1799, but the battle of Marengo, which made Italy a French province for twelve years thereafter, was not fought till June, 1800. The Austrian monarch was still known as "Emperor of Germany." Poland, after a melancholy, fitful struggle of twenty-five years against internal anarchy and the conspiracy of kings for her destruction, had just ceased to exist. Alexander had not yet ascended the throne of Russia, his father, Paul I., not being assassinated till March, 1801. Prussia had preserved peace since the defeat of the allied invasion of France in 1792, her councils inclining for or against revolutionary France as fortune smiled or frowned, and so remained until 1806, when she engaged Napoleon single-handed, and was utterly subdued in a single brief campaign, commencing with the double rout of Jena and Auersberg and closing with the French armies victorious on her eastern frontier. This completed the virtual conquest

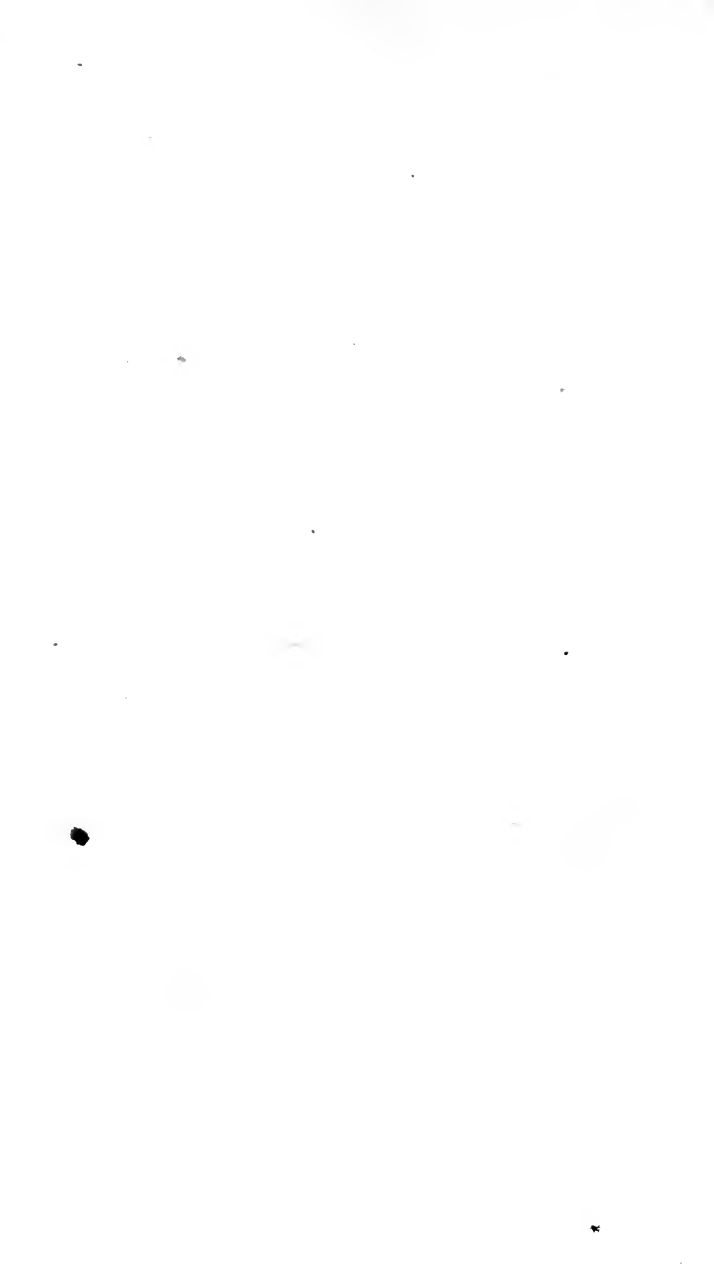
of all Germany by Napoleon, Austria having been fully crushed by him in the battle of Austerlitz, December 2, 1805.

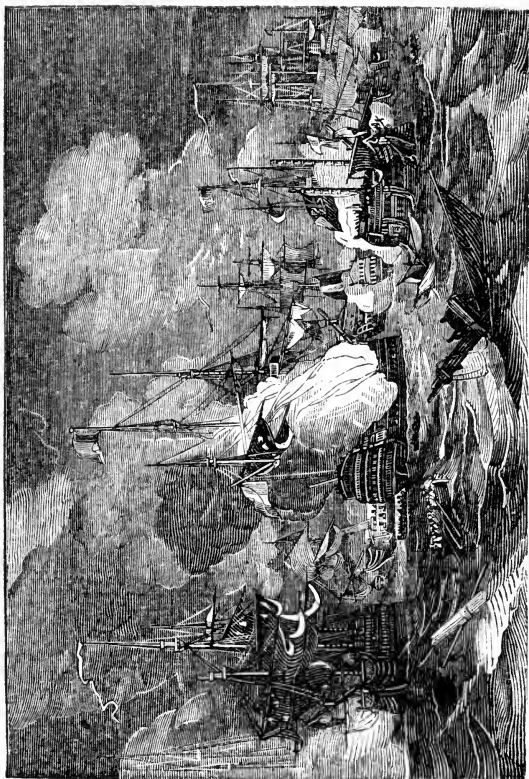
Fifty years ago, George III. was in the middle of his reign over the British Empire, with Pitt and Fox, the leaders of the Tory and Whig parties, at the height of their life-long struggle. They both died suddenly six years afterward. Trafalgar was yet unfought, but Nelson was already idolized for his victories of Cape St. Vincent, Aboukir, etc. His attack on Copenhagen was not made until April, 1801.

All this continent, south and west as well as north of the 1,000,000 square miles belonging to the United States (since increased to 3,250,000), was claimed by various European powers as their respective colonial possessions; all north of us (as now), except a vaguely defined and inhospitable portion of the northwest coast, belonged to Great Britain, while all south and west of us was ruled by Spain and Portugal, except a small portion of the eastern coast of South America, lying between the mouths of the Orinoco and the Amazon, which was shared by England, France, and Holland, and known as British, French, and Dutch Guiana.

Great Britain, already bereft of her most valuable colonies by the American Revolution, has built up two new empires within the present century—the first by successive conquests and annexations in Hindoostan, where her possessions now cover a territory as large as Europe south of the Rhine and the Danube, and peopled by hardly less than 100,000,000 of human beings. From the Indus on the west to the Irrawadi on the east, from the ocean on the south to the Himalayas on the north, almost the entire continent is now under British rule. In Australia, a still vaster and more prosperous, though far less populous, British empire is now rapidly forming, from what were in 1800 immense wildernesses, scantily inhabited by the lowest grade of savage beings, and infected along the coast by a few cargoes of expatriated rascality. The growth of British Australia is now proceeding with a rapidity scarcely paralleled, and apparently with entire solidity and health.

The culmination, decline, and overthrow of Napoleon's colossal power belongs to the first quarter of the present century. In 1800 First Consul, in 1804 "Emperor of the French," in 1811 master of nearly all continental Europe except Russia, with Italy, Germany, Austria, Spain at his feet, and even Russia, Turkey, and the United States virtually his allies, and only England stubbornly resisting his strides to universal dominion, 1814 saw him defeated and exiled, 1815 a dethroned prisoner for life, and 1821 witnessed his death "on a lone, barren isle," almost equidistant from the Eastern and Western hemispheres. On his complete discomfiture, Europe reverted very nearly into the condition which it exhibited prior to the outbreak of the French Revolution, France being restored to monarchy and reduced to her modern limits; Germany reconstituted a despotic anarchy; Italy surrendered to Austria and absolutism; Poland left a wreck and a divided ruin; Turkey still further crippled and hastening to decay; while only Russia manifested external growth combined with internal vigor. Since Napoleon's death, Spain, Poland, Italy, and Germany have been by turns the theater of revolutionary commotions looking to republican freedom; but these ebullitions have all been quenched in blood, and monarchy, more or less absolute in form, but generally despotic in substance, is now the common law of the most enlightened quarter of the earth, with the exception of Switzerland. France, but recently a nominal republic, now, an empire practically ruled by the twin aristocracies of musketry and money, to-day en-





Battle of the Nile.





Lord Nelson.



joys far less freedom than the smaller kingdoms, Sardinia, Sweden, and Denmark. Switzerland still retains her ancient liberties, though convulsed by faction within and menaced by banded despotisms without. So all on the Continent seems fixed as royalty would have it, but it is only seeming. France is a volcano ready for eruption; her millions will never acquiesce in the arbitrary and unlawful robbery from nearly half their number of the right of suffrage; her aristocratic predominance is undermined by intestine feuds, which will yet divorce the sword, the money-chest, and the miter from their present alliance, and restore the rule of the masses; and the day which sees a democratic ascendancy restored in Paris will arouse the republicans of Germany, Italy, Hungary, and perhaps of Poland, to another vehement struggle for the liberties of mankind. Despotism has now the bayonets and the arsenals on its side, as of yore; but in popular intelligence, in comprehension of the rights of man, and the necessary iniquities of kingcraft, the world has made vast progress since 1800. Catholic Emancipation in Ireland and Parliamentary Reform in Great Britain are two of its peaceful trophies. Such are the political aspects on which opens the latter half of the nineteenth century

The evacuation of Egypt by the French, by which India and the great East were saved from a French domination and Popish despotism, and the destinies of the world changed—the taking of the island of Malta by the English—the emancipation of Greece from Turkish yoke—and, finally, the extraordinary revolutions of 1848, and the occupation of a large territory in the north of Africa by the French, are events belonging to the period under review, which, severally, were the beginnings of a series of providential arrangements, which have done much to preserve the balance of political power in the scale of Protestantism, and to save the East from the domination of Rome. A way to the East was thereby opened to England, and her possessions in India secured to her by the possession of Malta, Egypt, and Gibraltar.

2. The last fifty years have been characterized by an unwonted advance of the principles of *Liberty*. At the commencement of the century Liberty was young and crude. In America she was born, and already half fledged, and promised an adventurous flight. While in France she appeared rather as an untamed tiger, unchained, and maddened by the taste of blood. Yet with each recurring year the free principles, which were proclaimed by Cromwell, Hampden, and Sydney, but embroiled and matured in America, have been

taking root in Europe. The idea of the divine right of kings has almost become obsolete, and the doctrine, that all legitimate sovereignty lies in the mass of the people has been yearly gaining ground. In no respect, perhaps, has there been a more palpable advance during the last half century than in respect to Liberty. The year 1848 will ever remain a remarkable year in the annals of Liberty. It finished nothing, yet it was significant of progress not long to be delayed. It was a sort of prelude—perhaps better to say a sort of programme—to a political religious Drama which shall astonish the world and shake Europe to the center. The internal fires of liberty, which had been smoldering for years beneath the ponderous impositions of despotism, rankling, burning, gathering strength, and seeking vent, now by one terrific explosion, gave no uncertain token of the convulsions which shall ere long revolutionize Europe. The prelude is passed; the curtain has dropped; the half century expired in an ominous calm. When the curtain shall again be drawn we may expect scenes more terrific, more brilliant, more bloody, more decisive in their character, than the world has yet witnessed.

The present *reaction* of the portentous ebullitions of Liberty in 1848 is producing the dreadful conviction that the despotisms of Europe will yield to no compromise. The peace of Europe depends on the extinction of one of the great antagonistic parties. The despotic powers of Europe rightly regard free principles as altogether incompatible with, and destructive of all, their hereditary and most cherished interests as absolutists. Light and darkness may as well hope to dwell together. Liberty in Europe has but one alternative. She must either be smothered in blood and perish forever, or fortify herself on the ruins of a prostrate and completely exterminated despotism. While popes, kings, absolute monarchs, royal estates, and privileged orders are allowed a being, there will be found no place for Liberty. This appalling conviction is doubtless taking possession of the minds of the recently defeated, but not vanquished, liberal party on the con-

continent of Europe. Hence our inference, that the next war for Liberty will be bloody, appalling, exterminating, and triumphant.

It is principally during the last fifty years that the public sentiment of the world has undergone such an astonishing change on the subject of *personal freedom* and *human rights*. The Slave Trade has been denounced as piracy throughout the whole civilized world, and nearly every nation that claims a place among the great civilized and Christian families of man have passed acts of emancipation of the slaves in their own nation, or in their colonies. And in this good work some nations have joined whose claims to be within the pale of Christianity and civilization are scarcely admitted.

Slavery, oppression of every sort, intolerance, bigotry, have become unpopular in the world. Hence not only the loosing of the bands of the captives who have heretofore been bought and sold as cattle, but the removing, by most nations, of the disabilities of the Jews, the emancipation in England of the Catholics, the Tolerance Act of Turkey, and the late Liberty of Conscience, or Inheritance Act of India. And it is principally during this period that such laudable and efficient means have been employed, and so much accomplished, in the suppression of the *Slave Trade*.

In what has been said of the political aspect of the world during the period in question, and of the progress of Liberty, we are obliged to make the vast empire of *Russia* an exception. At the commencement of this period, Russia was a young giant in the "raws." We have seen him augmenting in physical dimensions, and putting on a more refined exterior, and improving in social character and in manners; yet politically and religiously he has remained unchanged—or, if possible, more despotic and intolerant. While the nations over which the religion of Rome, and of Mecca, and of Brahma, and of Boodha prevail, are evidently in their declinature, the regions over which the Greek Church holds sway are as evidently in the ascendant. The growing, grasping character of Russia

gives rise to the most serious speculations in the mind of both the Christian and the statesman. Whereunto shall this colossal, anti-christian power grow? What part is it to play in the great drama which lies before us? What is to be its destiny, what its end? A sublime and awful mystery hangs about this great Northern Power. Bound in the chains of her own frozen regions, and bound faster yet in the iron chains of her own despotism, we look, that, at no far distant day, she shall break away from her adamantine fastenings, and come down upon the nations like an overwhelming avalanche.

Russia is no doubt to play a conspicuous and terrific part in the coming conflict among the nations. What it shall be doth not yet appear. Yet we look upon the strengthening of such muscles, and the invigorating of such a soul, as the maturing of a mammoth that shall yet trample beneath his feet, and devour nations not a few.

The last half of the present century may be as remarkable for the overt activity of this power as the first half has been for its growth.

The political, as also the religious tendencies of the world have, during the present century, been toward one or the other of two great centers. In the civil world all the despotic tendencies of the nations have been toward a great concentration of political despotism in the north of Europe and Asia, under the iron rule of the autocrat of Russia. Already Poland is swallowed up. Prussia and Austria are fairly in the vortex. Turkey is poising on the verge of the whirlpool, and must soon be drawn in. France and Italy are playing about amid the perilous eddies, not long, perhaps, to resist its all-absorbing power. Little now remains but that a coalition be formed with *Rome* and *her* ghostly dominion, and the great Gog and Magog of the North will be able to draw after him nearly all the absolutism of the earth. On the other hand, the last fifty years have exhibited equally marked tendencies of concentration among *Protestant* nations; and among the more free and enlightened of these nations mind

is liberalizing, knowledge increasing, education every year being more diffused among the masses of the people, liberal principles taking stronger hold on the mind, and free institutions more deeply rooted.

The African Slave Trade has been abolished by them, and the stigma of public reprobation has, with some little exception, been fixed on every system of slavery.

About the *Anglo-Saxon stock* have been gathering the floating fragments of freedom from the four quarters of the globe; and from the same center have the principles of liberty been diffusing. The embodiment of these principles is more especially found in America, the growth of which body has been confined almost to the period now under review. The establishment of our national existence belongs to the last century, but our growth in power, in numbers, in commerce, in the arts, in knowledge, in the science of government, belongs almost exclusively to this century.

The hand of progress has been mightily at work during these years, in England, in the passage of the justly celebrated Reform Bill of 1836—in the extinction of “rotten boroughs;” in the reforms of Parliament, and in the extension of the right of suffrage; in the extinction of the monopoly of the East India Company, and a reform of its misgovernment; and, still later, in the establishment of cheap postage and the repeal of the Corn Laws.

3. Considerable progress has been made during the last fifty years in respect to *war*, and more has been done to hush the world into universal peace. In the philosophy of history war holds a conspicuous place, both as a scourge and a reformer. Scarcely can we point out a single advance, either religious or national, which has not been heralded by the strife of battle and garments rolled in blood; and not only so heralded, but war has been the instrumentality of such advancement. Wars have become less savage, less frequent—have partaken largely of the improvements of the age, and are now made more directly, perhaps, than formerly, the instrument of advancing Christianity and Liberty. We love to contemplate the present pros-

perous condition of Liberty, and at the same time the enlarged arena which has already, in our century, been opened for the occupancy of Christianity. But when and where has advance been made in either except through the intervention of *war*? Yet war is a sore evil, and it is for this very reason that God uses it to break down and move out of the way, or destroy whatever hinders the progress of his own chosen work.

Yet more has been done during the same period to secure the *peace* of the world. Though wars have not ceased, yet the present extended commerce of Christian nations, the multiplied facilities of international communication, the ties of Christian brotherhood, and science and literature, and various schemes of benevolence and philanthropy, and the dearest interests of civilization and religion, all combine to deter nations from embroiling themselves in war.

4. In the progress of the *arts* and *sciences*, in *inventions* and *discoveries*, in an increase and diffusion of useful knowledge, in improvements of education, in facilities for intercourse and communication with all parts of the world, the last fifty years have been remarkably prolific.

We can only refer to a few of the topics which might be brought into our illustration. The art of Printing has been known in Europe nearly four centuries, yet such have been the improvements in the art since the commencement of the present century, and such the unprecedented extent to which the Press has been used, that in some peculiar sense the Press may be said to be the mighty power of the nineteenth century.

*Stereotyping* and the Steam-power Press are almost exclusively the inheritance of the last fifty years. And we speak at a venture, yet it may not be so wide of the mark, were we to assert that the amount of printed matter which has been thrown out upon the world during this half century quite equals the entire aggregate of the three and a half centuries preceding. This is doubtless more than true in reference to newspapers and periodical literature; as also in respect to the publication of the Bible and religious books; and may it

not be equally true in respect to books of art, science, and history ?

We were forcibly struck with the change which in our own country has come over this art by the following instance which appeared a few months ago in the newspapers. Near the close of the last century, the Rev. Dr. Lyman, of Hatfield, Massachusetts, had written to a clergyman in Boston, suggesting the idea of publishing an American edition of the Bible for the "supply of our great and increasing destitutions," and inquiring into the practicability of achieving such a work in the present condition of the American press and of American liberality.

The subject was long and duly considered by the clergy in Boston ; careful inquiries were made of printers and book publishers as to the feasibility of the work, and a result arrived at, and at length communicated, *that it would be utterly impracticable*, in the present condition of the art, to undertake such a work. The truth, as stated, was, that there was not type enough in Boston to set up so large a book ; and, as showing progress in a kindred department, the letter making this communication was delayed a fortnight after written, as appeared by a postscript, because there had occurred no opportunity of sending from Boston to Hatfield. In the three counties intersected by the Connecticut River there were, sixteen years later, but three post-offices. Indeed, we can scarcely select a more striking illustration of American progress than is supplied in the history of our post-office. In 1790 the whole number of post-offices in the United States was 75, and the miles of mail route 1,855. In 1850 there were 19,000 post-offices, and 180,000 miles of mail route.

The Newspaper Press, which has at length attained so goodly a stature, and has become a source to almost every family in the civilized world of so much improvement, and so essential as a vehicle for the conveyance of intelligence, is of comparatively modern date. The first idea of a newspaper in England is said to have originated in the days of Queen Elizabeth. It was a sheet circulated at the time of the expected at-

tack from the Spanish Invincible Armada to convey information from one part of the kingdom to another of the progress of that fearful invasion.\* From that time to the present that mode of communication and of instruction has been growing in importance till it has at length reached a magnitude which surpasses all possible conception of a hundred years ago.

The monthly, weekly, daily issues of the periodical press throughout the civilized world amount to some millions of sheets.

At the beginning of the present century there were published in the United States 200 newspapers in all: sixty-five in New England, seventy-four in the middle States, thirteen in New York, five in Boston. Seventeen of the above were dailies, seven tri-weekly, thirty semi-weekly, 146 weekly. In 1840 they numbered in all 1,400, and in 1850 they had reached 1,600, viz., 371 in New England (of which 177 were in Massachusetts), and 460 in New York. The first religious paper published in America was the *Boston Recorder*, in January, 1816; the second was the *Religious Intelligencer*, in June of the same year; the third, the *New York Observer*, in 1823; the *New York Evangelist*, in 1836.

There are at the present moment not less than 125 religious newspapers published weekly in this country, nearly every association or religious interest having its own organ of communication, while the number of periodical journals have gone up, during the same period, from 0 to 175.

An auspicious sign of the times is, the progress which this kind of periodical literature has made in countries Papal, Pagan, or Mohammedan. In Hindoostan twenty-five or thirty papers and pamphlets are weekly issuing from the press in other tongues, filled with facts, truths, and discussions which are scattering light in the midst of darkness. Turkey has already become a land of newspapers and journals. More than 160 of these light-giving mediums speak through the press in

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\* There seems to have been a newspaper published in Venice in 1536, though the first published in England was in 1588, as stated above. Next we meet newspapers in Germany, and then in France.



despotic Russia—sixty-four in St. Petersburg, thirteen in Moscow. One hundred and eight of the whole are printed in the Russ language.

A comparison of the *Book Trade* of to-day with the same trade fifty years ago shows a striking contrast and improvement in the manufacture of books, and the facility and rapidity with which they are multiplied have kept pace with the general extension of the trade. Compare the workmanship of the present day with that of fifty years ago—the typography, the binding, and the improved quality of paper. Indeed, the amount of printed matter sent out annually from the press, secular and Christian, in Christian and in Pagan lands, is vastly beyond any thing that could have been conceived two generations ago.

And there has arisen a corresponding spirit of discovery and of benevolent enterprise which has given the Press its present tremendous power. The following paragraph from the London *Patriot*, so happily characterizing the progress of the last hundred years, is, with very slight exceptions, true of the last fifty years, most of the events alluded to being embraced within the first half of the present century: "One hundred years ago Cook had not navigated the South Seas; Polynesia and Australia were names unknown to geography; no Humboldt had then climbed the Andes; the valley of the Mississippi had not been explored; no European traveler had ascended the Nile beyond the first cataract; the Niger was wholly veiled in mystery; and the Brahmapootra was unknown, even by name, among the rivers of India. The language and dialects of the Eastern world were as little known as the physical aspect and phenomena of the countries. No Sir William Jones had arisen to set the example of Oriental scholarship as a polite accomplishment; the Sanscrit had as yet attracted no attention from Western philologists; the Holy Scriptures had been translated into few vernacular dialects, except those of Western Europe; no Carey or Morrison, no Martyn or Judson, had girded themselves to the task of mastering those languages which had hitherto

defied, like an impenetrable rampart, all attempts to gain access to the mind of India and China. A hundred years ago there were neither Protestant missionary societies nor Protestant missions, save only those which had been formed for the propagation of the Gospel in the American colonies, the Danish missions in Southern India, and the Moravian missions in Greenland and South Africa. In fact, the obstacles to success in almost every part of the world, arising from the ascendancy and intolerance of the Papal, Mohammedan, and Pagan powers, added to the deficiency of our knowledge and the poverty of our resources, would have proved little short of insurmountable."

The present century has already witnessed a very marked and advanced progress in *Science* and *Philosophy*, as also in general learning. Astronomy has been every year revealing new wonders. She has been laying open to the intelligent mind illimitable fields of ether, studded with countless worlds before unknown, and continually enlarging our acquaintance with those already known. She has introduced to our acquaintance eleven new planets and twenty-three new satellites in our solar system during the same period of time; their dimensions and orbits calculated, and their relations to other bodies explained. Geology and chemistry—sciences which almost belong to the nineteenth century—have revealed their new wonders in the earth beneath, and new properties of bodies already known. Natural science in all its branches has made some of her richest acquisitions; and especially has natural science been made, during this period, to illustrate and confirm the truth of Divine Revelation, and abundantly to vindicate the Bible from the doubts and misgivings which in the former part of the century seemed to be gathering about it.

Indeed, nearly all we know of the natural sciences, as distinguished from mathematical and moral sciences, is the fruit of the researches, the experiments, and the reasonings of the last fifty years. Some have wholly originated within this period; others have been so advanced and perfected as to give them all but their

birthright in the passing century. There have also been improvements and advances in the medical science, a better understanding of the laws of life and health, and the manner of treating diseases.

Yet it is not so much the extraordinary *progress* in science which characterizes our age as it is the *application* of the sciences to *useful purposes*. Chemistry had made known the powers and properties of substances before, and philosophy had searched out the reasons of the discovered phenomena, and constructed valuable theories; yet it was reserved for this utilitarian century to make science more especially the handmaid of the arts—to rescue learning from the cloister—to evolve the well-constructed theory—to embody the philosophical idea in the tangible form of an everyday utility. Hence our modern improvements in agriculture, in navigation, in the mechanical arts; and hence the many useful discoveries of the present century; of this we have interesting illustrations in the case of *steam* and *electricity*. Fifty years ago these substances were as well known as now, yet, under the magic wand of our present age, what wonders have they wrought! The one has become a motive power that has converted every river, lake, bay, and ocean into a highway of commerce and international communication; which has quite changed the aspect of the commercial world, and put into the hands of the manufacturer and the mechanic a power before unknown; and the other has been made a telegraphic power, which has brought the remotest ends of the earth within speaking distance. In nothing, perhaps, has the nineteenth century been more remarkable than in the new applications of these substances to the great practical purposes of human advancement. Already have these applications reached a surprising result; yet this is but the commencement of a consummation still more astounding.

Fifty years ago Steam Navigation was unknown, and railway communication less a reality than traveling by air-carriages or flying-machines is at the present moment.

The man who should have predicted only a quarter of a century ago, that our present facilities for commerce, intercourse, and travel should exist even at the *end* of the nineteenth century, would have been denounced as a visionary, only fit for the mad-house. Yet we are the living witnesses of these sudden and extraordinary results. England is brought within ten days of America—the extreme eastern and western limits of our country—the Atlantic and Pacific—New York and California—within thirty days. A gentleman in Trebizond, on the eastern shore of the Black Sea, in a letter to a friend, says: “Last week I received news from America only twenty-eight days old, yet it had traveled probably more than 8,000 miles, and been reprinted twice on the way.” A message was recently sent from America to our consul in Egypt in nineteen days. It went to London in a steamer, thence by telegraph to Trieste, thence to Alexandria by steam.

Ocean Steam Navigation is a new feature in history. It has suddenly thrown among the elements of progress a power of no secondary order.

The first regular sea steamship commenced running between Scotland and Ireland in 1818. After this, sea coasting steamers multiplied with great rapidity in England; but their adaptability to ocean navigation was long esteemed problematical by many who were termed “the most scientific men of the day.” The year 1838 was a new era in steam navigation. On the 23d of April, the *Great Western*, an English steamship, entered New York harbor, and from that period there has been regular communication by steam between Europe and America. When we look back to the early Atlantic steamships, we see that it was no easy matter to establish and render ocean steam navigation successful. The *Great Western*, *British Queen*, *Great Liverpool*, and, alas, the unfortunate *President*, were all failures, excepting the first. In 1841, “Cunard’s Royal Mail Line” was established to run between Liverpool, Halifax, and Boston. This line consisted of five noble vessels, of 1,400 tons burden, built on the river Clyde. For seven years they maintained, exclusively, punctual communication, every week in summer, and every second week in winter, between the Old and New World. In 1847, America sent out her first ocean steamship, the *Washington*, which was succeeded by the *Hermann*. These vessels established an American line between New York, England, and Bremen. By way of allusion, it should not be forgotten that France commenced a line of steamers between Havre and New York in 1846, which turned out to be a very unfortunate affair; they ceased to run in twelve months. In 1849, almost all the old vessels of the Cunard line were sold, and new ones, of a very superior character, put in their place; the line was also extended to run alternately between Liverpool and Boston, and New York.

The year 1850 marks a memorable era in the advancement of ocean steam navigation. On the 27th of April the Atlantic left New York on her first Atlantic voyage to Old England; and since that time her three noble partners, the Pacific, Baltic, and Arctic, have taken up their places in the line. These steamers are the largest vessels in the mercantile marine in the world; conjointly their burden is 12,000 tons. They are truly "leviathans of the deep."

The discovery of gold in California, by the extraordinary emigration from the Atlantic to the Pacific shore, aroused an energy and called into existence a spirit for rapid transit which has been the cause of a most extraordinary multiplication of steamships to meet the demands of mercantile excitement. Two years ago there was not a single steamship running on the Pacific; now there are ten regular packets running between San Francisco and Panama. Two years ago there was not a single steamship running regularly from New York down the Gulf of Florida; at the present moment there are no less than eleven. The mails leave every week for Chagres, where they are discharged and transmitted across the Isthmus; from whence, at Panama, on the Pacific, they are carried by American steamers to California. Since the year 1850 commenced, no less than twenty-nine ocean steamships have been finished, or are now being constructed, in New York, Philadelphia, and Baltimore. Their aggregate burden amounts to 42,097 tons. These comprise all the Collins' steamers, and the new steamers, Franklin and Humboldt, of the Bremen line. This, to use a common, but pithy expression, is "going it with a rush." Never since the world began has there been such activity in our dock-yards and machine-shops. And what is all this going to amount to? Well, the half is no more than told. In Europe the same activity and progressive spirit is manifested. One single company, the Peninsular and Oriental, have lately ordered fourteen new steamships to be constructed; and another company, the West India and Brazil, will soon, in addition to their present fleet, have five new first-class steamships, like the Asia and Africa, the largest of the Cunard line. At the present moment the Atlantic is bridged by five lines of steamships, numbering twenty-six first-class vessels, and the number is since doubled. Next year the Pacific will be bridged, and China and California united by a steam line belonging to New York. All mankind will soon be next-door neighbors; for fleets of steamships cover almost every sea and ocean, and every nation in the world is looking on with wonder at the Anglo-Saxon enterprise and adventure of America and England; for these two great nations, divided by the broad Atlantic, are now linked together by a steam-bridge, whose number of arches amounts only to twelve days. The same mighty agent which, by the locomotive, conveys with unparalleled celerity and punctuality the news of the day, with almost the same punctuality carries similar intelligence over the rough paths of the ocean, fearless of "the winds, the water, or the weather." The benefits of steam navigation are inestimable—the steamship is a humanizer. The facilities for travel are greatly extended by steam navigation, and the tendency of the people of different nations meeting and traveling often together is to promote unity and universal concord.\*

Though the triumphs of steam navigation are to be

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\* *Phrenological Journal*.

numbered among the triumphs of the present century—it being only within this period that the great principles involved have been made practical—yet the principle itself seems to have been discovered more than a century and a half before Robert Fulton broached his important discovery. From a singular letter recently brought to light, and published in Miss Costello's "Summer among the Boages and Vines," it appears that the inventor and the invention of steam as a locomotive power did not escape the fate of many wise inventors and valuable inventions. The letter is dated Paris, 1641, and written by Marion Delamore, then a traveling companion of the Marquis of Worcester. They visited the mad-house at Bicetre, where "a frightful face appeared behind some immense bars, and a hoarse voice exclaimed, 'I am not mad! I am not mad! I have made a discovery which would enrich the country that adopted it.' 'What has he discovered?' 'Something trifling enough,' answered the guide. 'You would never guess it. It is the use of the steam of boiling water. This man is Solomon de Caus. He came from Normandy, four years ago, to present to the king the wonderful effects that might be produced by the invention. *To listen to him you would imagine that with steam you could navigate ships and move carriages*—in fact, there is no end to the miracles which he insists could be performed. The Cardinal sent the madman away without listening to him. But far from being discouraged, Solomon followed the Cardinal wherever he went, till His Grace, wearied with his perseverance, ordered him to be cast into prison. Here he has lain three and a half years, calling out to every visitor that he is not mad, but that he had made a valuable discovery.' He had written a book detailing his discovery, which, when the Marquis had read a few pages, he said, 'This man is not mad.' He was conducted to his cell. But, alas, misfortune and captivity had alienated his reason, and he was indeed mad, though, as the Marquis declared, the greatest genius of his age." What use the Marquis of Worcester made of a discovery thus accident-

ally brought to his knowledge, to what extent the idea lived in the minds of men for the next one hundred and fifty years, we know not. Like most other great discoveries, it was permitted, as far as any practical result was concerned, to lie dormant for five generations, till the "set time" should come when its brilliant results should appear.

Plank-roads, canals, steamboats, and railways are the products of our century. And electric telegraphs are, in this line, quite the glory and boast of the age. It was some years after the beginning of the century that the mail was eight days in being carried from Albany to New York. And only twenty years ago emigrants to the Genesee valley were twenty days in reaching their new destination. And a journey from Boston to New York was quite an enterprise. During a corresponding period in England, the internal transport of nearly all the trade of Great Britain was performed by wagons, at the slowest rates, and at an enormous expense. The charge for freight averaged fifteen pence, or thirty cents, a ton per mile. Similar articles are now conveyed over the same ground and the same distance for a penny a ton.

And correspondingly great has been the change in the useful arts—in manufactures and the mechanical arts. More than fifteen thousand patents have been issued from the patent-office in Washington during the last fifty years; most of which have been brought into operation, saving time, greatly reducing the amount of manual labor, and in a thousand ways contributing to the comfort and advancement of man. It has been a period of unprecedented invention and discovery. But a little while ago a man could grind in his hand-mill but a bushel of corn a day. Now a single mill will grind one thousand bushels in twenty-four hours.

Nails once hammered out by a tedious process, have ceased to be a handicraft at all, but are made almost without the aid of human hands. One man can now produce as much cotton yarn as in the same time 25,300 could have produced under the old system of spinning. One water-wheel or engine will set at work

one thousand looms, one of which will do the work of four common looms.

Nor has our age been less productive of improvements in agriculture—in farming utensils—in labor-saving machines. Scarcely any one of the useful vocations has profited more by advances of science.



## CHAPTER II.

Increase of Wealth and other Resources and Facilities for Progress. Migrations and Colonies. Philanthropy and Reforms. The Religious Progress of the Period under Review.

THE period under review has, also, been equally remarkable *in disinterring the hidden resources of nature*, and subjecting them to the control and benefit of man. The wealth as well as the wisdom of the world has vastly increased. Immense beds of coal, immense mineral wealth, and no less valuable stores in the precious and useful metals, have been made the heritage of our century. But what has yet appeared, we may take as but the opening of nature's exhaustless storehouse to supply the means and the motive-power to an indefinite and incalculable system of human advancement. Nature, too, has, during the same time, been donating new substances, which have already, though as yet but in an incipient state of utility, proved of great worth in the mechanical arts, in commerce, and as articles of clothing and diet—of such are India rubber and gutta percha.

It seems not unlikely that the common and simple substance of *water* is about to yield an inflammable substance which shall prove invaluable for light, and perhaps for heat. The place of the sperm whale, when the race shall fade away before the harpoon of the merciless hunter, and even the place of the coal-mine, if its vast resources should ever be exhausted, may be supplied by *Paine's light and heat*. When forests fail, and coal-mines give out their last supply of fuel, and the sea become exhausted of her abundance, a simple machine may extract from water a substance that shall light and heat the world for long ages yet to come.

Without investigation we have very inadequate conceptions of the quantity of *coal* which is already taken

from the earth, and still less adequate notions of the quantity still remaining in the earth. In England alone there are more than 3,000 coal-mines, which employ 250,000 men in the working, with a capital of £30,000,000. From these mines are taken 40,000,000 tons of coal annually, worth at the pit's mouth £12,000,000. Only thirty-four years ago, the boundless coal fields of North America remained untouched. In 1820, 363 tons were taken from the mines of Pennsylvania; in 1847, the supply amounted to 5,000,000; in 1855, probably to 8,000,000.

In nothing perhaps have the last fifty years been more remarkable than in an *increase of wealth, knowledge, and numbers* in those portions of our race which seem destined to act as the most efficient contributors to the world's advancement. These elements of power and progress have been confined to Christian and civilized nations—and more especially to Protestant nations. These countries have been characterized by a singular increase of population, which has been spreading itself over the four quarters of the globe, and by as remarkable a diffusion of knowledge among the masses of the people.

Two thirds of the commerce of the world is in the hands of the English race—and three fourths of it in the hands of Protestants. Of the entire bank currency of the world, more than one half belongs to Great Britain, France, and the United States; as also, nearly one third of the specie circulation. Such facts are significant. For commerce, which has its foundation in the world's wealth and numbers, wields a power mightier than the combined power of human governments. It is at once both the progeny and the propagator of Christianity, the pioneer and the promoter of civilization. With it rises or sinks the scale of all human improvement.

"The counting-room," says one, "is the council chamber of enlightened enterprise, of civil liberty, and human rights. The custom-house is the grand Temple of Peace." But cotton and coal rule the great world of commerce and of manufacture. And here again we

meet these world-moving powers principally as grown in the United States, in Africa, and India, all under the auspices of the same race. The United States is the greatest cotton producer in the world, and, what is more remarkable, as the susceptibilities of Africa and India for cotton growing are developed, they are being developed by and under the control of this same English race. And almost the same thing may be affirmed of *coal*. Withhold from the arena of human advancement, all the coal and cotton which are produced under the direct or indirect control of the English race, and you would put out nearly all the fires of the manufacturer, stop nearly all the steam-engines—dismantle nearly all the ships of the world's commerce, and turn back the dial of human advancement for at least two centuries. The following statistics will give us some idea of the increase of the manufacturing interests during the last fifty years. The quantity of raw material manufactured in Great Britain was in—

|             | 1800.          | 1849.           |
|-------------|----------------|-----------------|
| Wool.....   | 3,200,000 lbs. | 76,750,000 lbs. |
| Silk.....   | 1,250,000 “    | 6,750,000 “     |
| Hemp.....   | 500,000 “      | 1,000,000 “     |
| Flax.....   | 250,000 “      | 1,750,000 “     |
| Cotton..... | 20,500,000 “   | 750,750,000 “   |

But there is a kindred topic already alluded to which we must not, in this connection, overlook. It is the *Extinction of Races*.

We have alluded to the fact of the *increase* of certain races. The decrease of other races is quite as remarkable: all heathen tribes have for the last half century been rapidly decreasing; Mohammedan nations have been dwindling nearly as fast, and the population on nearly every Roman Catholic territory has been gradually growing less. Wars, pestilences, famines—causes apparent and causes latent—have been busily at work, gradually exterminating these different races. As the great King rideth forth to victory, “out of his mouth goeth a *sharpe sword*, that with it he should smite the nations,” and “before him went the pestilence, and *burning coals* (diseases) went forth at his

feet." "The Lord is known"—the Lord makes himself known to the nations, "by *the judgments he executes*." "The nation or kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." No denunciation has been more literally and awfully fulfilled. And so it is at the present day—and so it shall be till all Heathen and all Christian idolatry shall be purged from the earth. The inhabitants of the South Sea Islands—the North American Indians—the populations of India and China, have been gradually diminishing for the last two or three generations, and this devastating process was never perhaps in more active operation than at the present moment. And all this is but a yielding to the benign influences and the increased population of Christendom.

The Sandwich Islands afford a melancholy illustration. In 1778 Captain Cook estimated their population at 400,000. Fifty years after, Mr. Ellis, who in his "Researches" gives his opinion in confirmation of the above statement, then sets them down at 140,000; a decrease of nearly two thirds in fifty years. We find by the last census—twenty years after the last estimate, the population set down at 84,165, an average decline of two per cent. a year. Such a rate of decrease will extinguish the race in thirty or forty years.

We have referred to the expiring life of the Moslems. That proud empire which once wielded the destinies, as with a rod of iron, of nearly all Asia, and of a large portion of Europe, is already among the weak things of the world, and ready to perish. A late writer and traveler in Turkey, speaking from personal observation, says: "What is it you find over the broad surface of a land which nature and climate have favored above all others, once the home of art and civilization? Deserted villages, uncultivated plains, banditti-haunted mountains, torpid laws, a corrupt administration, a disappearing people." Yes, a *disappearing* people! Of this his lordship's book furnishes most undoubted evidence. There is no soul in the body politic. It is partly a gilded and partly a

putrid corpse. Certain reformers, among whom is the present enlightened Sultan and his noble vizier, have given to the body a sort of galvanic action, which has been mistaken by the transient visitor for a symptom of renewed life, betokening a final renovation. But we may be sure that Turkey, as a Mohammedan power, is dead—past all resuscitation. The only practical question with regard to her future now is, *the disposal of the carcass*. The plastic hand of reform may interpose, and the benevolence of the Gospel may restore a member of the decaying system and inoculate him with a new spiritual life, yet the body itself is doubtless doomed to a speedy and hopeless decay.

Identified as the political life of Turkey is, not with the religion of Calvary, but of Mecca, and obsolete and impotent as this latter religion has become in the present advanced condition of the world, the whole must fall as a baseless fabric. It lacks the breath of the *new* life which nations as well as individuals must have, in order to grow and prosper in the times that are coming. But there are other and more obvious signs of decay in that empire: the masses of the people are exceedingly ignorant, corrupt, and incorrigibly *indolent*. Neither in the muscle or the mind of the people is there any reliable element of advancement. “Perhaps the most fatal, if not the most faulty bar to national progress,” says his lordship again, “is the incurable indolence which pervades every class alike, from the Pacha puffing his perfumed narghile in his latticed kiosk on the Bosphorus, to the man in the ragged turban who sits cross-legged with his unadorned chiboque in front of a moldy coffee shop in the meanest village.”

And the Turks themselves indulge a presentiment that their star is rapidly in the descendant. Intelligent Moslems, it is said, are heard to say that the Turks, without the help of violence or war, may vanish from the land in from twenty-five to forty years. Already they acknowledge that—“it appears inevitable that the chief employments, and offices of government, and the army itself, must be recruited from the Chris-

tian population ; and then, some day, the ministers will tell the Sultan that he must become a Christian, and he will do so." The Turkish Empire is undoubtedly among the things that must vanish away, and the Turks themselves shall soon be numbered among the extinct races.

Or we may turn, as another illustration of the same thing, to the Roman Catholic populations of South America and Mexico. Their singular decrease or extinction, and the growing influence of the Anglo-Saxon race, in the places which once knew them as the proud lords of the soil, is a significant fact. It may be sufficient here to quote a single paragraph from the book of a late traveler, Captain Mayne Reid :

"It is a melancholy fact, that the Spanish Americans—including the Mexican nation—have been retrograding for the last hundred years. Settlements which they have made, and even large cities built by them, are now deserted and in ruins ; and extensive tracts of country, once occupied by them, have become uninhabited and gone back to a state of nature. Whole provinces, conquered and peopled by the followers of Cortez and Pizarro, have within the last fifty years been retaken from them *by the Indians* ; and it would be very easy to prove that, had the descendants of the Spanish conquerors been left to themselves, another half century would have seen them driven from that very continent which their forefathers so easily conquered, and so cruelly kept. This reconquest on the part of the Indian races was going on in a wholesale way in the northern provinces of Mexico. But it is now interrupted by the approach of another and stronger race from the east—the Anglo-Americans."

Romanism has done what it could on that soil—has had all things in its own way, and made a fair trial of its *moral power*, and of its civil, social, and intellectual capabilities, to bless a people. It has had a fair field, a plenty of time, one of the best of countries, and all the facilities and appliances it could wish, and what has been the result ? It is written in a word : it is *South America*. If any one can tell us *what South*

*America is*, he will be able to solve for us a problem which is, at the present day, a matter of great concernment to every friend of free government and a pure evangelical religion. The problem is this: What is the actual value of the religion of Rome as an agency by which to promote simply the temporal elevation and prosperity of a nation? History here pronounces a verdict, which no religious bigotry or fanaticism can gainsay. A single moment's comparison of Popish with Protestant countries will furnish a solution to our problem. As a specimen of what Rome can do when all things favor her wishes, take South America, or Mexico, or Spain, Portugal, Italy, or any exclusively Papal country, and let England or the United States of America stand as the legitimate fruit of Protestantism.

Suppose the religion of Rome once annihilated in the states of South America, and Protestantism, of the Puritan Anglo-Saxon type to have taken its place, and what might we expect as the legitimate result? Soon that vast moral wilderness would be converted into a fruitful field, the land would be filled with Evangelical Churches and a teaching ministry—free schools and colleges, and all sorts of institutions of useful learning, would pervade all parts of the continent. Under the benign and all-transforming influence of the pulpit, the press, and the school-master, a population would soon appear to whom republican governments and free civil institutions would be, not, as now, a bane, but the greatest blessing. The exhaustless riches of her soil, her forests, and her mines would be developed. Her noble rivers would teem with the busy crafts of commerce, and the “floating palaces” of a thrifty people; and the land, which the God of nature has made the most rich and beautiful on the face of the earth, the God of providence and of grace shall reclaim from the ruins of superstition and sin, and shall make it a delightful land, the habitation of freedom, and a pure religion.

Or we might refer to Ireland: for some years past, and especially since the late famine, there has been,

among the Roman Catholics, a *depopulating* process going on, which an intelligent observer, recently from that country, calculates must make Ireland a Protestant country in about forty years.

Such facts, when contrasted with the singular increase of the Anglo-Saxon races, in numbers, in wealth and commerce, in learning, and in every thing which gives power and influence, must strikingly indicate the the direction in which the God of providence is at work; and as strikingly indicate the ends he will shortly accomplish. On one class of nations and religions is the mark of decay and the token of perdition; on the other rises the day-spring of hope and the cheering prognostic of final triumph. It is the hand of the Lord, working all things after the counsel of his own will.

5. Another feature of our century, which should be noticed in this connection, is the spirit of *emigration* which has played so conspicuous a part in its history. These migrations of mankind have not been the least among the elements of human progress. Often have they quite changed the face of human affairs. Civilization was brought into Greece by her *colonies* from Egypt and Phœnicia; and Carthage, too, was another wave of civilization, and learning, and general advancement sent out over the north of Africa, and far into her interior, from that same Phœnicia. The Greeks and the Carthaginians, in their turn, sent out their transforming colonies into the countries on either side of the Mediterranean. Roman civilization and greatness was an offshoot from Greece, propagated by schemes of colonization. France and Spain, the island of Sicily, as well as the northern nations of Africa, were indebted for their acquaintance with the sciences and the arts, their learning and civilization, to importations from Greece or Carthage. They came in the wake of migrations into those countries; and, in like manner, and on a yet grander scale, the Romans sent forth their colonizing armies over the whole extent of their vast empire. Whenever they conquered a country they immediately established a Roman col-



ony, that they might hold and enjoy it. By this means the advantages of Rome, her language, laws, and learning, were introduced into all her provinces. England now shared in her boon. It was a Roman lever, playing over the sure fulcrum of colonization that first raised Britain from her low depths of civil and social debasement, and prepared her in turn to send into this New World colonies of a nobler and a more influential character than the world ever saw before. For it was in Britain that these elements of human progress, which had so regularly flowed in the sure channel of emigration, first fairly came in contact with the yet mightier elements of advancement which have characterized the modern migrations of our race. *Christianity* from this time poured her living, quickening, fertilizing waters into the migratory stream, and henceforth, as it flowed onward, it imparted to society, to national existence, and to religion a richer and a higher life. The migrations of the seventeenth century into North America were therefore of a higher order—more influential, elevating, abiding, than had been known before. The colonies of Jamestown and Plymouth should grow into a nation that should reach from ocean to ocean, and where religion and liberty, civilization and society, the pursuit of knowledge and industry, should have a fairer scope for expansion and the realization of their legitimate fruits.

But these colonies were but the beginning of a series of kindred migrations, the object of which has been to carry out the same great end. Neither in extent nor influence are ancient migrations to be compared with modern. The first half of our century may, with much propriety, be called the *colonizing age*. We justly speak of discoveries, inventions, the general diffusion of knowledge, advances in the arts and sciences, as hopeful indications that a better day is about to dawn upon our world. But none of these are so potent and far-reaching in their influence as the colonizing movement of the present day. This movement is no longer confined to a few nations about the Mediterranean, or to an area vast as the Roman Em-

pire. Now Europe, Asia, Africa, America, and nearly every island on the ocean, is feeling the benign influences of this comprehensive movement.

The emigrations of the present century present some interesting peculiarities. 1st. The emigrations are principally of masses inhabiting or having originated in Northern Europe. 2d. The emigrating classes belong, for the most part, to the nations which are increasing in population and strength. The only exception is in the instance of those who, in the arrangements of Providence, are moved to emigrate in order to *receive*, rather than impart, good to others. Such are, for the most part, Irish emigrants, and those of a kindred faith from the Continent. Theirs is a deliverance from the worst despotism on earth, that they may be brought under auspices altogether more favorable to their improvement. We find the principal migrations of the present age running in four great streams; two issue from their fountain-head in Northern Europe—one bearing its moving, living masses toward the East, and the other toward the West; and two, also, take their rise among the Anglican States of America—the one bearing on its bosom the multitudes who seek a Western home, and the other freighted with the sable sons of Africa, who seek an asylum from the oppressor among the graves of their fathers.

The tide is moving from Russia into Siberia, reclaiming vast moral and physical wastes, and extending the boundaries of that gigantic and fearful power. From the British Islands it is also setting eastward into Asia, carrying with it into India, Birmah, China, and Australia a thousand elements of civil and social advancement.

And westward, by one continuous stream, myriads are annually drifting into the New World, as into a mighty reservoir, while this reservoir is sending forth its streams to people the vast regions of *its* West. Few are aware of the present amount of this European emigration, or in what an accelerated ratio it is annually increasing. Last year the emigration from the British Isles alone to her colonies and to the United States

amounted to 300,000; and if we add to these the teeming multitudes that come to our shores from other nations of Europe, and the vast numbers of our own population that are moving westward, and to this add the masses that direct their course from Russia and from England eastward, we have the spectacle of at least a million of souls leaving the lands of their fathers, they scarcely know why, yet every man charged with a mission by a directing Providence, on which is suspended the weal or the woe of millions yet unborn. Discovering as we do the Hand of God in these movements, we look for yet greater results.

But the most extraordinary of all is the colony which has been formed within these few years on the western coast of Africa—the Republic of Liberia. “In future ages,” says the venerable Dr. Alexander, “when the impartial historian shall survey the events of the first half of the nineteenth century, he will be apt to fix on the planting of this colony and the establishment of this Republic by a society, unaided by government, as the most remarkable achievement of the whole period. Perhaps it is one without a parallel in history. I would therefore congratulate the friends of Colonization on the extraordinary success which has attended their exertions. They have achieved a glorious work.” In that little Republic we seem to see the germ of a great nation extending her protecting arms over the barbarous tribes of Africa, and carrying Christianity far into her interior. Already have these colonies extended the banners of civilization and Christianity over tens of thousands of native Africans, built churches, established schools, introduced the arts of civilized life, and suppressed the Slave Trade for some hundreds of miles on the western coast of Africa. After the late purchase of the Gallinas, it was stated by Gov. Roberts that this is the last point at which the Slave Trade could be carried on for about 1,200 miles of the coast.

Various have been the exciting causes which have led to the emigrations of the present century: wars, despotism, slavery, and the Slave Trade, famine; love

of adventure, gold, benevolent and philanthropic enterprise. Civil oppressions in Europe force myriads of the oppressed to seek an asylum in the land of the free. An Irish famine sends out another stream to a land of plenty. The Slave Trade, with all its untold cruelties, forces into a Christian land its miserable victims, and slavery, with its giant wrongs, and amid its tears and blood, prepares a great multitude to throw themselves into the emigrating stream, and return to the land of their fathers, laden with some of the richest of Heaven's blessings. The mere love of adventure, and some vague hope of improving one's condition; send their tens of thousands yearly, floating westward, to extend our empire to the Pacific; and not the least of the impelling causes has been the *gold excitement* of the past six years, to build up a new state beyond the Rocky Mountains, and to construct an empire in Australia.

There is not at the present moment a more interesting feature of this subject than the migrations of the *Chinese* to California. This singular meeting and mingling of the "celestials" with the great reforming race of the age may be but the beginning of a series of events, in relation to the greatest Pagan country on the face of the earth, worthy of the great civil and moral transformations which we wait for as one of the realizations of the last half of the present century.

The grievous famine which a few years ago spread such havoc over the Emerald Isle, read us a chapter in the book of Providence which we would not forget. Aside from any interpretation which should make it one of God's judgments on Great Babylon, we may contemplate the *mercy* which was mingled with the judgment. God brought a great good out of this sore catastrophe. It forced on the starving inhabitants of Ireland, as we have said, another of those extensive *emigrations* which have so often blessed a people. The Irish were driven to England, Scotland, and America, where they breathe altogether a different religious atmosphere—where they are comparatively free from the despotic priestcraft of their native land—where, persist

as they may in their blindness, they can not avoid seeing the contrast between the social, civil, and moral influences of Protestantism and Romanism, and where Protestants in self-defense are obliged to instruct them. Now Romanism is *starved* out; it has been forced by oppression or poverty to seek the plenty and freedom of Protestantism. The late famine did but reiterate the lesson which other providences have clearly taught, that Ireland must be *evangelized*, or she must *perish*. Under Popery she must starve, as she always has. As poor, famishing Rome seeks the rich fields and the full garners of Protestantism for the meat that perishes, may she ever find the bread that endureth to everlasting life.

Already has the world become familiar with the instructive spectacle of Rome begging bread at the feet of Protestantism. Every year now witnesses millions of Rome's paupers fed from the liberal hands of those whom they feign to regard as heretics. Bishop Hughes claims the spiritual supervision over our hospitals and poor-houses on the ground that the vast majority of the inmates *are of his faith*. Three fourths, possibly seven eighths, of the entire population of hospitals and asylums for the poor are Romanists.

And the same thing appears, too, from the reports which are now constantly made in relation to the disbursement of the enlarged charities of the present winter to the suffering poor. From 75 to 95 per cent. of all that receive these charities are foreigners, and nearly all Papists. While probably more than 90 per cent. of the money is contributed by Protestants, less than 10 per cent. is applied to the Protestant poor. Romanism and Protestantism is now each fast working out its respective problem: the one how to elevate, enrich, enlighten, and liberalize a people; the other, how to demoralize, degrade, enslave, impoverish, and drive a people to starvation and beggary. The next fifty years will probably make yet stranger revelations.

6. The Hand of God has been especially conspicuous the last fifty years in the origin and progress of

*philanthropy and moral reformation.* The history of the Temperance Reformation, one of the most gigantic enterprises of our age, scarcely dates back a quarter of a century. Within this short period of time the most astonishing change has taken place in public sentiment, as well as in the social habits of our country, in respect to the use of intoxicating drinks. Though so much remains to be done, yet much has been done, for which we should be unfeignedly thankful. The good hand of our God has been in it, and we would accord to him the honor.

Temperance is a Christian grace, the legitimate fruit of evangelical piety. The graces are social, loving, purifying. They come in clusters. "Open the door to one, and they will all enter and abide," if the house be "swept and garnished," to welcome such guests. Sweet charity has visited our world, and during the period under review, her benignant smile has warmed into being the benevolent affections of man; as never before, human sympathies have been excited, human rights vindicated; the wrongs, the woes, the misfortunes, the vices of humanity pitied.

Hence the origin of that whole sisterhood of philanthropic institutions which are the glory of our age. The blind receive their sight, the deaf hear, the lame walk, the diseased are healed, the abandoned are reclaimed, the inebriate reformed, the ignorant instructed, prisons visited, the insane restored to soundness. For each of these objects the philanthropic spirit of our age has originated institutions. Insane asylums have been endowed; prison-discipline societies organized; a strong public sentiment has set in against slavery; institutions formed to give instruction to the blind; infant schools, sabbath schools, and ragged schools have each been made to play a benevolent part in the passing scenes. In and around London alone there are already one hundred and ninety-five of the recently instituted, but truly benevolent institutions called Ragged Schools, at which there are 10,000 scholars, taught by 1,400 unpaid teachers. Most of these are open during the week, as well as on the Sabbath. At some of these

schools the pupils are fed and clothed, as well as instructed, and with some are connected "industrial classes," in which young men are instructed in trades.

In nothing, perhaps, is our century more delightfully characterized, than by the *humane* feelings which have sprung up in the breast of man toward his fellow-man. The bitter *alienations* which have so long existed between the different members of the great family have been yearly lessening. The tendency has been to restore the *brotherhood* of the race. Hence the peculiar sensibility to any thing pertaining to the welfare of man. "Touch man, and you touch my brother." Persecutions have, therefore, either ceased, or become for the most part bloodless, and divested of physical cruelty; wars diminished, and not entered on but with great caution; the slave trade has become an abomination, and slavery odious. Arbitrary imprisonment and punishment are no longer tolerated; torture in a great measure done away with; the horrors of the inquisition in a great degree abolished. There is an impulsive resistance to all human oppression, a spontaneous remonstrance against the men or the nation that now dare so outrage humanity as to persecute for opinions' sake.

As an illustration of the change of feeling, in reference to persecution, we may refer to a few instances still fresh in the public mind. Had the shameful and bloody persecutions against the Jews of Rhodes and Damascus in 1840 taken place half a century earlier, it would scarcely have attracted the notice or secured the sympathy of either Turk or Christian. But how changed the feeling with which such an outrage on all humanity is now received throughout the whole civilized world! One simultaneous burst of indignation arose. Meetings were convened in London, Liverpool, New York, Philadelphia, and Constantinople, and the most spirited remonstrances made to the Turkish Government; remonstrances which not only serve to express the change of sentiment which prevails on the subject of persecution, but contributed their full share, no doubt, to bring about the remarkable Toleration

Act, which soon after became a law of the Turkish Empire. Or we might refer to the late Armenian persecution, when the persecuted "Evangelicals" received not only the full-hearted, out-spoken sympathy of the whole civilized world, but more especially of the Turkish Government, which energetically interposed, and suppressed it. And yet more fresh in the memory of all Christendom is the case of Francesco Madiari and Rosa his wife, in 1851, and the sensation of horror it produced, and what a stern and indignant remonstrance was offered by the whole Protestant world!

7. The *religious* history of the past half century yet more clearly indicates the gracious interpositions of Heaven.

Ours has been an age of the more perfect development of evangelical piety, of extensive revivals of religion, and, more especially yet, it has been an age of unwonted benevolent action. Fifty years ago all Christendom seemed in danger of being overwhelmed in a deluge of Infidelity. Voltaire had boasted he would annihilate the Christian Religion, and multitudes not a few believed it no vain boast. The echo of this presumptuous boast was made to reverberate by Paine, and others of a like infidel memory, throughout the Christian world. But the nineteenth century should not be an infidel century. It has been a religious century. Never before has the Christian Church taken so deep root in the world; never before has she extended herself over so large portions of the earth, or held so commanding a position, or made her influence to be so deeply felt in all the relations of life—in education, in politics, in science, in social and domestic relations, and in the whole business of life. And certainly never before has the Church of Christ exhibited so much of the *benevolence* of the Gospel. Nearly the whole of the benevolent action of the Church belongs to the present century.

The whole amount contributed for Foreign Missions by the whole Christian Church in England, America, and on the Continent did not at the commencement of the century exceed \$20,000.



There existed then the society for "Propagating the Gospel among the Indians," and two smaller societies in New York for the same purpose. In addition to the scant income of these three associations, the General Assembly of the Presbyterian Church appropriated \$200 for missionary purposes annually for three years. The British Baptist Society, and three or four other little associations, existed in England. The sum total of all the charitable revenues for the Christian Church for the conversion of the world then amounted to \$20,000! Fifty years have fled, and now the contributions of the British Churches alone amount to \$4,000,000 annually, and £14,500,000 (\$70,000,000), during the last fifty years; and the development of benevolent feeling, the march of benevolent action has been proportionally rapid in America, though it must be borne in mind that the American Church is charged with a mission, more especially at present, to her own continent. She has given largely to foreign missions, yet her munificent donations have been to the cause of home education. To the one, the poor and the pious annually give some hundreds of thousands; while our Girards and McDonoughs give for education by the million, and our Bartletts, Lawrences, Oliver Smiths, and Willistons, give like princes.

But our century has been no more remarkable for benevolence than for the *results* of benevolent action as met in the extension and success of Christian missions. Late statistics exhibit a very gratifying picture here. There are abroad, under the care of different associations, 2,000 missionaries and 7,500 assistant missionaries; 4,000 mission churches with 250,000 members; 3,000 schools with 250,000 pupils. The Bible has been translated into 200 different languages and dialects, in which more than 40,000,000 copies of the sacred Scriptures have been scattered abroad, and may be read by 600,000,000 of the race. But we should quite fail to arrive at any thing like full results of missionary labor if we do not follow each individual of the 250,000 converts in all his labors, intercourse,

example, and instructions among his Pagan fellow-countrymen, and also pursue the track of every Bible and religious book, and measure the influence of every school, and the effect, though latent for a long time it may be, of every Gospel sermon.

At the commencement of the century the missionary could gain no access to the heathen. Even British India, though for a considerable time it had been governed by a Christian nation, was scarcely more accessible than China. Now it is almost literally true, and perhaps quite true, that there is not a nation or a tribe on earth to whom the missionary may not have access; and not only is the way open for his reception, and safe and quite residence, but the heathen mind is as remarkably open to the reception of his message. And all these colossal changes have been brought about in less than fifty years. Yet so quietly have they, for the most part, been effected, that we have scarcely thought these years to be a revolutionary period. He who rules among the nations, disposes of them as he will, fixes their bounds, builds up or pulls down, has done it all.

The half century which we have now but partially reveiwed, went out in an ominous lull which followed a most extraordinary series of revolutions. The revolutions of 1848 (the most eventful year of the fifty) were a befitting close for an era which commenced in the stormy reign of the First Consul of France. The calm with which we enter upon the last half of our century we regard as ominous of yet greater revolutions and progress.

Were we to characterize the period under review by a single word, we should call it an age of *progress*. We may, therefore, befittingly conclude what we have to say on this topic, with the inquiry, *What agencies have been used chiefly as the elements of this progress?* The mightiest has no doubt been Christianity; for a mightier never wrought among men. Wars, commerce, diplomacy, human learning, inventions, discoveries, the shortening of distances, and bringing the different nations and tribes of men together by improv-

ed modes of conveyance, have done much. The Press has done much. But all these have wrought effectually only as the handmaids of Christianity. If we were to select one of these subordinate agencies as more potent than another, we should select the Press—especially the *Religious* Press. But for the increased power of the religious press which has contributed so largely to the last fifty years' advancement, we are very much indebted to the London Religious Tract and Book Society, and to her legitimate daughter, the American Tract Society. The London society has published from the first 500,000,000 copies of books and tracts at an expense of \$6,000,000. This society was organized in 1799, just in time to hail the opening of a most eventful century; and if in connection with this institution we contemplate the issues of the American and other kindred institutions, we shall get some adequate idea of the present power of the Christian press. The American Tract Society is not yet 30 years old; yet it has sent forth over the whole earth more than 212,000,000 publications, including nine and a half millions of books; 139,000,000 tracts; 24,000,000 periodicals; 20,000,000 in foreign lands; making a grand total of 212,330,000 publications. In no respect has the present century been more happily distinguished than in the increased power which has been given to the religious press. But the issues of these institutions by no means measures the increase of the religious literature of this period. It rather indicates what, by private enterprise and otherwise, is the present prodigious power of the press.

The mere mention of the Periodical Press, in this connection, suggests at once an agency of immense potency in the formation of the present age. Had Solomon lived in our times, what would he have said of the "making of books?"—of the ponderous issues of the Press, and the perfect inundation of the world with endlessly varied publications? The American Tract Society alone sends out daily (including periodicals) more than 50,000 publications, 3,000 of which are volumes.

But there is one other public institution that claims a special notice. There sprung up, in the committee of the London Tract Society, some four years after its organization, the germ of an institution which has done more to shape the destinies of the world, and to reform, elevate, and bless nations and individuals, than all that the Press has done besides. We refer to the Foreign and British Bible Society. Organized in 1804, it had its birth, and has had its growth, and wielded its great moral power, in the present century. This noble institution has already printed and issued not less than 27,000,000 copies of the sacred volume in 150 different languages, and at an expense of \$20,000,000. And if we add to the number which this society has issued directly the amount published by kindred associations of which she is the common mother, we shall find the number swollen to 44,000,000 copies, which have been printed and scattered broadcast over the world during the last fifty years.

Since the formation of the British and Foreign Bible Society, more than threescore kindred institutions have sprung into being, the largest of which is the American Bible Society. Its issues, from its organization in 1816, amount to near 10,000,000 volumes; the Prussian society's to a million and three-quarters; and we may safely estimate the issues of other societies at five millions and a quarter—making up a grand total of 44,000,000 put into circulation by this one species of agency. And to this we have to add the multiplication of copies of the Bible by private enterprise. Having added the latter item, and made a due deduction for wear and waste from use, we may safely, perhaps, set down the number of copies of the Bible now in existence at 40,000,000, or one copy to every six families on the face of the globe. This is an increase of tenfold during the last fifty years. At the commencement of the present century it is believed there were in circulation not above 4,000,000 copies; and we need not say that existing societies have already at command facilities and appliances adequate to multiply copies of the Bible another tenfold before

the present century shall half expire. Nothing, we apprehend, is now needed but an increase of funds, in order to put a copy of the Bible into the hands of every destitute family on the face of the globe in the space of the next ten years. The American Bible Society alone, we are informed, has the facilities of printing, if necessary, 2,500 copies per day.

And were we to attempt to estimate the *change* which such an increased diffusion of the Bible has produced, the change in respect to science and legislation, and on the social and moral condition of the world, on its civilization and general advancement, we should be constrained to accord to the Bible Society an agency in human affairs second to no other agency now in operation.

### CHAPTER III.

**GREAT MEN.** Raising up and fitting Right Men for Right Places. Joseph, Moses, Samuel, David, Luther, Melancthon, Milton, Charlemagne, Cromwell, Washington, Wellington, Napoleon.

EVERY age has its controlling spirits ; and in nothing is a remarkable age more remarkable than for its great men. There is, perhaps, not a more interesting chapter in the history of Divine Providence than that which relates to the leading spirits who ever and anon appear to give direction to human affairs in great emergencies ; or, rather, when God is about, by the strong arm of revolution, to make an onward movement in human affairs. Who has not observed and admired the wisdom of God in providing for such emergencies suitable instruments ? And it is interesting to see *how* these are fitted for their particular work.

Scripture history furnishes delightful examples of this kind. *Joseph* is hated of his brethren ; cast into the pit ; sold to a company of Ishmaelites ; carried a slave to Egypt ; maligned, falsely accused, and cast into prison ; liberated, exalted, and honored to be governor of Egypt. And why all this ? Why, God was preparing an instrument by which to bring his chosen people into Egypt that he might, first of all, sustain them during a long and painful famine, and then that they might, for several generations, enjoy the advantages of a residence among the most civilized, refined, and enlightened nation that then existed ; that they might, under these favorable auspices, be the sooner and the better fitted to commence their own national existence, under leaders instructed in the arts and sciences, and in all the learning of the Egyptians. The train of circumstances which followed the deportation of Joseph into Egypt was long and illustrious ; the result far-reaching and magnificent. But for the wrongs, cruelties, and

violence inflicted on Joseph by his brethren, and the subsequent afflictions which he suffered as an Egyptian slave and prisoner, we should have heard nothing of the brilliant career of usefulness which he afterward passed through as an eminent and *timely* instrument in the hands of God in carrying on the great work of redemption. Had he not been crossed and thwarted in his plans, and crushed in his hopes, and checked in his course of youthful vanities and ambition, he would never have been brought into Egypt, or been made governor there, or been fitted to act the noble part he afterward did. He was prepared and disciplined in the school of affliction. But for Joseph's seeming affliction, Israel had not been reared in Egypt amid the most advanced civil institutions at that time known.

But these fugitive tribes, after being schooled for their future mission, were to be conducted out. God had a great design to accomplish by them. He was about to give them enlargement as a people, to organize them into a civil polity, and to give form and stability and locality to his Church. A church had been in the world before, and religion there had been. But it was a church that dwelt in tabernacles—a religion unorganized and without form and law. And God had yet greater purposes, which he was now about signally to advance through the instrumentality of his people. In them He was about to give the world a model nation, and to the scattered fragments of religion a model church, or at least give her habitation and rest from her wandering.

The world, the church, religion, were now about to make one of those signal advances which ever and anon in the history of human affairs are wont to take place. And this important mission God had delegated to those poor oppressed Israelites who were making brick without straw under the lash of the task-masters of Egypt, and were thus being schooled for their future mission.

But this people were without laws and institutions ; without a government ; without a fixed habitation in

which to place those needful agencies and appliances of a nation; without a national history or a national character by which to act on the nations of the earth. The land they *claimed* in virtue of the promise to their great progenitor was possessed by warlike tribes of heathen. And the community that were to form a new nation, take possession of the territory, and fulfill a great mission of Heaven, were yet a community of slaves in Goshen, far from Palestine, and without the remotest probability of ever emigrating thither; held in bondage by a people who were never likely to be compelled to give them up, and less likely to do it willingly.

But who should, under God, emancipate this body of slaves; march them off in a mass; organize them into a nation; into a church; give them laws and institutions and ordinances; conduct them forty years through the wilderness; open a passage all the way from Egypt to Canaan through the ranks of their enemies; conduct them through every kind of warfare, from the galling petty guerilla fight to the pitched battle with a trained soldiery, and finally displace the warlike tribes of Canaan and plant themselves on the hills and in the valleys of the promised land? Only *men* could do this, men who had morally and politically attained to the stature of giants. But how are such men made? are they rocked in the cradle of indulgence? dandled in the lap of inglorious ease? No! they are the legitimate sons of affliction; hardy, stern, iron men; the moral muscles of their souls have been nerved and hardened by use.

Such a man was *Moses*; and we shall see how God fitted him for the extraordinary part he was now to act. He was subjected to a long, and, a part of the time, to a severe course of discipline; first, in the schools of Egypt, then in the court of Pharaoh, and finally in a forty years' residence in the land of *Midian*. The design on the part of God was to raise up, in the person of Moses, a military leader, a lawgiver, and a guide to his people through the wilderness. Seldom has it been the wont of Providence to unite so



many and so important offices in one man. Hence the extraordinary training of Moses. It was needful first that he should be endowed with an uncommon share of human learning; he was, therefore, in his very infancy, inducted into the royal family, that he might be educated as a *prince* in all the learning of the Egyptians. This connection also brought him in intimate acquaintance with the usages and advantages of the most refined and enlightened court of the age. Here he formed his character as a statesman and a legislator. He is also believed to have been the commandant of Pharaoh's armies; where he formed that skillful *military* character which is so justly accorded to him. But he needed yet another character—he needed patience, meekness, hard endurance, and perseverance above other men; for God would lay on him a task which few have been called to bear. Hence that peculiar, and of all perhaps the most important training during those forty years in the land of Midian. In that far-off seclusion, far away from the pageantry of courts and the tactics of schools, or the bustle of the camp, Moses pursued the hardy life of a shepherd; where, in the solitudes of the desert, or amid the rugged hills of Horeb, he meditated on the things of eternity, worshiped his God, and prayed for his oppressed people, unconsciously preparing himself for the illustrious part he should take in their deliverance.

The Midianites were a branch of the Abrahamic family, which had retained much knowledge of the true God and his religion; and perhaps no other situation could have been so favorable to the development of Moses' *religious* character—and certainly no condition so favorable to give him an acquaintance with that great desert country in which he was to spend another forty years of his life, conducting the hosts of Israel, providing for their support, and protecting them from the common foe—to acquaint him with the geography of the country, and the manners, customs, and modes of life of its wandering tribes. It was in the desert of Midian that Moses went to complete his education for the fulfillment of the mission

confided to him. Yet to Moses, not unlikely, these long and solitary years seemed a waste in his life. He had been obliged to exile himself from his native land and from his kindred—exchange the station of a military chieftain for the humble calling of a shepherd—the gorgeous court of the Pharaohs for the sheepfold—the fertile banks of the Nile and the pleasant abodes of learning and wealth for the humble and solitary life of the desert. All these things seemed *against* him. In these solitudes he doubtless expected to spend the remnant of his days, fulfilling in patience and meekness the humble mission then assigned him. As he approached the goal of fourscore years, little did he dream of a return to his native land, or of the conspicuous part he should yet act in the deliverance of his people, and their safe conduct through that same wilderness. Who, after so many years, should think of the unfortunate exile? Who should search him out, and bring him back, and gain him audience before Pharaoh, and make him the leader of his people?

But the eye of Israel's God had never lost sight of him. It had been especially on him during those forty lonely years; and the moment he was fitted for his mission, means were not wanting to bring him to light—to restore him to his native land—to reinstate him in more than his former honors and influence, and to enable him to fulfill, perhaps, the most important mission ever committed to a mere man. Out of this long, and wearisome, and self-denying discipline God brought a *moral result*, which now appears fully commensurate to the protracted and severe training to which he subjected his servant.

Few men have left so deep and indelible an impress of their minds and character on the world as this same Moses did. He was a man of no particular age. He belongs to all ages—his influence, like a fertilizing river, widening as it descends into the boundless ocean of eternity.

From this time forward it is remarkable how God raised up men to meet the exigencies of the times and

to supply the wants of his Church. In the days of the Judges, near the close of the life of Eli, we find Israel had relapsed—iniquity abounded—revelation was suspended. God spake neither by dream, nor vision, nor prophet. The enemies of Israel were triumphant—the ark of the Lord had been carried away as a trophy of war, and the hearts of God's people fainted. Yet in this dark hour it was in the purpose of God to arise on his people with a new light—to give them victory over their enemies—to revive religion—to give his people clearer views of truth by a succession of new revelations, and especially to reveal to them more of Christ and his salvation. For this purpose he was about to institute a regular *succession* of public teachers, called prophets, who should watch over the law already given, be the spiritual teachers of the people, write the history of the nation, and, by a wonderful series of predictions, reveal the Messiah yet to come, and thereby fill up the canon of the Old Testament. The Church was now about to be revived, reformed, enlarged, and placed on a higher level, and made to take a more commanding position in the eyes of surrounding nations than ever before. The people must be more thoroughly instructed. Hence the necessity created for those “schools of the prophets”—seminaries of theological learning, which should immediately enlarge the number and elevate the qualifications of the teaching priesthood.

A great work was now to be done. God was about to advance his work by one of those mighty strides which ever and anon the world is allowed to witness. But is there a master-spirit—is there a man now living who is good, wise, bold, energetic, discreet enough to cast himself in the breach, restore the ruins and build a superstructure more beautiful than Israel has yet seen—who can rescue Israel from the enemy—rebuke the prevailing iniquity—energize a spiritless nation—create institutions for the rearing up and educating a class of religious teachers, and put himself at the head of a succession of prophets who should shine for a series of ages, and leave behind them a luminous path

that should reach down to the end of time? Israel's God had prepared for the exigency.

I see in the Temple a little boy, who ministers day and night with the aged Eli. Save once a year, when the kind mother comes and brings the "little coat," he knows not the caresses of parental love. Sanctified from his birth, the child of many prayers, little *Samuel* grows up in the fear of the Lord, increasing in wisdom as in stature, and serving the Lord he departs not from the Temple day nor night. Such a child, such a man, becomes the Hand of God to reform the nation; to work its deliverance; to extend the Divine Revelation and to give to Israel a succession of religious teachers who should cast a light about his path that should shine brighter and brighter till the perfect day. Samuel was reared up and fitted for this very work.

In like manner we might speak of David, Solomon, Daniel, Ezra, Nehemiah, or of Isaiah, Jeremiah, and Ezekiel, and we should find they were all *made* what they were to accomplish some definite divine purpose. When God would greatly enlarge the territorial limits of the Jewish commonwealth, add most effectually to her spiritual privileges, and give her a striking type of the expected Messiah, and give locality and permanency to divine worship by the erection of the Temple, and give his Church a visibility and a prominence in the world which she had never enjoyed before, David was sought out and called from the sheepfold in Bethlehem, and placed upon the throne, and fitted to become the instrument of such signal advancement. And David's wiser son was in some respects a yet more notable instrument of advancing the external prosperity of the church and the nation. The greatest benefit conferred at this time were the admirable *Spiritual Songs* which David gave to the Church. These were both prophetic and devotional. Prophetically, they set forth Christ with a clearness heretofore unknown, and as devotional aids they have in all ages since stimulated the devotion of God's people and been an exhaustless source of consolation and instruction in righteousness. In the Psalms of David the

Church received one of the richest of Heaven's gifts to man. By David the Church was more perfectly organized, and the state brought to its zenith of prosperity.

When God would paint, as it were on canvas, the future glorious condition of the Church and the advent of the Messiah, he raised up the evangelical Isaiah. To comfort, guide, and instruct His people during their wearisome captivity in Babylon, God gave to them the weeping Jeremiah, the far-seeing Daniel, and the spirit-stirring Ezekiel. And when that notable event drew near for which so many had prayed and wept; when Jerusalem should be built in "troublous times," and the scattered remnants of Israel be brought back amid the hostilities of strong foes, and Israel again become a nation, the learned and accomplished Ezra, and the fearless, lion-hearted, iron-sinewed Nehemiah appeared; and none other than men educated as the apostles were, could serve its purpose at the first introduction of the Gospel. Paul was educated at the feet of Gamaliel, that he might be the great defender and publisher of the truth, sending it, with a commanding influence, over the whole Roman Empire. And down through the whole history of Christianity, it is remarkable that whenever dangers have arisen, heresies invaded the Church, or artful and corrupt teachers assailed the flock, the Lord has always raised up some noble champion to defend his cause and confound the enemy. The noble Athanasius is prepared to meet the seducing Arius. Pelagius finds a champion in the learned and excellent Augustine, bishop of Hippo. And during Zion's night of a thousand years there were not wanting witnesses for the truth. But as the dawn approached and the day appeared when God would again shine on his Zion, there were not wanting men equal to the crisis. There were giants in those days. The times called for stern, iron men; fearless, God-fearing, learned, and holy men. And such men God had prepared for the occasion. Wickliffe, the morning-star of the Reformation, was a host; and we need but name such men as Huss, Jerome of Prague, Martin

Luther, Zuinglius, Calvin, and Melancthon. Each name is a history of the mighty Hand of God. Martin Luther stands the second of the world's three mighties: Moses the first. The third is yet to come; and may come when the Church shall have reached its next grand climacteric. When God shall arise to deliver his Church from that low spiritual prostration—from the dismal, though we trust the short, night that shall precede her millennial day, we have no fear that he will not raise up another, yea, more than another Luther, who shall be equal to that emergency.

Having referred to Luther as a signal instrument in the Hand of God to do a very extraordinary work, we can scarcely withhold an allusion to other illustrious agents who were at this period brought upon the stage and fitted to act a scarcely less important part. Essential to such a work as a man like Luther was, agents of a very different character were equally essential. His impetuous, fearless, and even rash temperament, peculiarly fitted as it was to the performance of the part assigned him, might have demolished the superstructure which he labored to raise. Luther was the sledge-hammer of the Reformation. In Melancthon, Calvin, Erasmus, and Zuinglius, God raised him up coadjutors, who took the rough block from the hands of the great master, and with a patience, skill, and elegance for which Luther had neither the time, the taste, nor the ability, brought forth the well-proportioned work of the Reformation. Without the profound reasonings of Calvin and the elegant scholarship of Melancthon and Erasmus, the results of Luther's giant labors had been quite another thing. Luther himself was not insensible to the different and the essentially important department of the great work which was filled by Melancthon. "I am born," said he, "to be forever fighting at opponents, and with the devil himself, who gives a controversial and warlike cast to all my work. I clear the ground of stumps and trees, root up thorns and briers, fill up ditches, raise causeways, and smooth roads through the woods; but to Philip Melancthon it belongs, by the grace of God, to perform

a milder and a more grateful labor—to build, to plant, to sow, to water, to please by elegance and taste.”

Melancthon was great in the sanctity of his study. He was the best Greek scholar of the age—a clear and profound reasoner, an accomplished student, an elegant writer, and an impressive preacher. He was the very counterpart—rather, the complement—of Luther, without whom Luther was not perfect. Luther, with a giant’s hand, hewed the rough blocks; Melancthon, with the skill of an ingenious artificer, put the finish to the work. “Even Luther’s translation of the Bible—no mean proof of his scholarship—received not a little of its excellence from the revision of Melancthon.” In Luther, God raised up another Paul, and in Melancthon a John, and his hand appeared conspicuous in their “diversity of gifts” for the accomplishment of the same great work.

And it was a providence worthy of admiration which put Melancthon in the position which he so successfully occupied. Frederic the Wise at this time founds a new university at Wittemberg, and wants a Greek professor. And who but the accomplished Melancthon is recommended, and at once accepted? This was a providential step of immense moment to the rising germ to the Reformation, which the pen of the historian has not passed unnoticed. “It was an important thing,” says Ranke, “that a perfect master of *Greek* arose at this moment at a university where the development of the Latin theology already led to a return to the first genuine documents of primitive Christianity. Luther begun to pursue the study of Greek with earnestness. His mind was relieved and his confidence strengthened when the sense of a Greek phrase threw a sudden light on his theological ideas. When, for example, he learned that the idea of repentance (*pœnitentia*), which, according to the language of the Latin Church, signified expiation and satisfaction, signified, in the original conception of Christ and his apostles, nothing but a change in the state of the mind, it seemed as if a mist was suddenly withdrawn from his eyes.” Many a precious truth of revelation had for

ages been locked up in the Greek language ; a language, in the earlier ages of Christianity, rich in the precious stores, but which had been, in a great measure, supplanted by the Latin, which had become as pregnant with the errors of Rome. The learned Greek professor, in the seclusion of his study, disinterred many a resplendent gem which had for ages lain hid beneath the rubbish of the Papacy, and from the pulpit and the professor's chair, with an impressive eloquence, he proclaimed the long lost and newly discovered truths of a pure Gospel. The Christian Church is in no danger of over-estimating her indebtedness to God for this learned, amiable, judicious, and accomplished coadjutor of the master-spirit of the Reformation.

What God begun to do through Melancthon the Greek professor, he completed through Melancthon the theological professor, in the same university.

But we may not pass, without a more special notice, the immortal Calvin. He was, in his way and place, an extraordinary agent in the great work of his day. Besides being one of the most profound and voluminous writers that ever blessed the Christian Church, his labors in other departments are all but incredible. He was a member of the Sovereign Council of Geneva, and took a great part in the deliberations as a politician and a legislator ; and he corrected the civil code of his adopted country. He corresponded with Protestants throughout Europe, both on religious subjects and state affairs, for all availed themselves of his knowledge and experience in all difficult matters. He wrote innumerable letters of counsel and consolation to those who were persecuted, imprisoned, and condemned to death for the Gospel's sake. As a preacher, he entered the pulpit every day of the week ; on Sundays he preached twice, and the Public Library at Geneva preserves from twelve to fifteen hundred of his manuscript sermons. He was, too, professor of theology, and he delivered three lectures a week. He was president of the consistory, and addressed remonstrances or pronounced sentences against delinquent members. He was also head of the pastors, and every Friday, in



an assembly called the *Congregation*, he pronounced before them a long discourse on the duties of the evangelical ministry. His door was constantly open to refugees from France, England, Poland, Germany, and Italy, who flocked to Geneva; and he organized parishes for the Protestant exiles. We can scarcely estimate the amount and variety of labors, cares, visits, and meetings, and consultations which such a multiplicity of duties devolved on this one man. And the more astonished are we when told that he found time to compose eight or ten folio volumes on the most elaborate and complicated subjects. What power of faith—what indomitable perseverance! Calvin did all these things—did more than twenty common doctors—struggling all the time with feeble health and a frail body: he died at the age of fifty-five. Incomparable activity—unparalleled devotion to the service of the Divine Master! He was a man for the times, and, in the Evangelical Church throughout the world, a man for all times.

Did we need a further illustration at this point, we might find it in the history of the Pilgrim Fathers of New England. If we contemplate them simply in reference to their *selection* for the mission committed to them, or the providences engaged in *training* them for their work, and giving them the peculiar *fitness* which they possessed, we shall see in the whole nothing but God and the power of his grace. Nowhere in the history of the world do we meet another such class of men. They possessed elements of character which, in the production, marked them out as the instruments appointed by Heaven for a great work; and the work which they achieved fully justified the presentiments they entertained, that God had a great mission for them to execute. We need here no more than allude to the remarkable discipline to which these men were subjected, to the *character* they formed under this discipline, and to the far-reaching results of their mission in this country, and we shall not cease to admire the wonder-working Hand in the timely preparation of in-

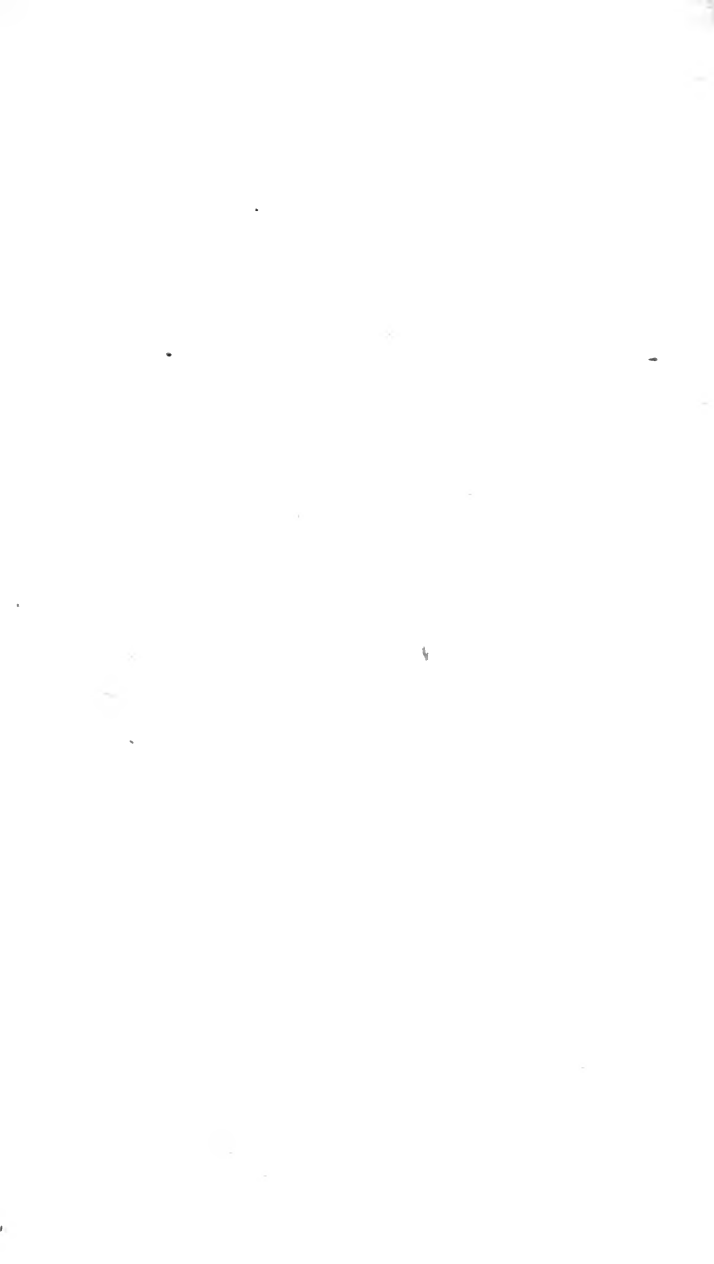
struments for the establishment and extension of liberty and religion in this New World.

When liberty was oppressed and cried for succor in England in the reign of Charles I., there was not wanting a Cromwell, a Hampden, a host of men such as the world seldom sees, to come to her rescue. And it is a matter of no small interest here to observe that the war waged, and so nobly commenced, by Cromwell and the truly extraordinary men of his day, was the war brought to a crisis and consummated by our own Washington. It was a war of principle—a war for civil and religious freedom, begun by Cromwell about the middle of the 17th century—prosecuted in some form during the last half of that century, and during the first half of the 18th—sometimes openly, sometimes covertly, sometimes civilly, and at other times ecclesiastically, but always with essentially the same end in view, and brought to an issue on the establishment of American Independence. And perhaps the world has never witnessed so extraordinary a succession of men as were engaged in this protracted and extraordinary warfare, beginning with Oliver Cromwell and ending with George Washington, but including some of the most remarkable statesmen, warriors, and divines who have ever lived, among whom our Pilgrim Fathers were not the least remarkable.

This period was distinguished by the consolidation and extension of the British Empire and the diffusion of Christianity by means of a rare succession of statesmen, soldiers, and divines, whom God raised up for this self-same purpose. With such intellectual giants in the councils of her nation as Pitt, Fox, and Burke; with a Wellington and Nelson at the head of her army and navy, England has been lengthening her cords and strengthening her stakes till her Anglo-Saxon influence is felt around the globe, and civilization and Christianity have followed in the wake.

A lecturer on the heroes of the English Commonwealth says it was Hampden who established in the English mind the idea of liberty, Cromwell who established the idea of toleration, Blake the idea that Britain







OLIVER CROMWELL.



must be master of the seas, and Milton the idea of the liberty of the Press. This was the special work of these four men, all Puritans, the fathers of English liberty.

Cromwell, Hampden, Milton, and Washington will ever stand associated in the history of revolutions and of human progress as four of the most extraordinary men that ever lived—at least, they were used for the most extraordinary purposes. They were men of great purity and elevation of character, each in his own way—each possessing peculiar traits of excellence, and each acting a conspicuous yet different part in the same great drama. John Milton was the *writer*, Hampden the *talker*, and Cromwell and Washington the *actors*, in the great war of Liberty. The first wielded the mighty power of the Press, the second moved Parliaments, and the two last broke the power of despotism by the sword.

Or we might have spoken of Alfred the Great, who was at the time brought forward, and in a peculiar manner fitted to give character and consolidation to the British nation; or of Peter the Great, of Russia, who, by a rare combination of character and endowments, did for the barbarous hordes of Northern Europe the work of centuries in one short lifetime. He found his nation a vast, filthy, misshapen monster; he made that monster a man. By a series of self-denying, persevering efforts which few men could make, and fewer still ever would make, "he placed the diadem of civilization on the rugged brow of the North."

In like manner we might speak of Charles Martel, and Charlemagne, Christopher Columbus and his royal patrons of Spain; or of Charles V. and the great political actors of his day, who unconsciously prepared the way for the great Luther and the Reformation. Nor may we overlook in the brief survey the less conspicuous but the not less essential and effective agent in that great moral Revolution, the Duke of Saxony, one so opportunely provided, and so peculiarly fitted to be the guardian spirit of the great reformer.

But for the extraordinary martial skill and heroism of a Martel, France and England, and the whole

Anglo-Saxon race might have been this day languishing under the pale light of the Crescent. The Saracens had already possessed themselves of all Western Asia, of the northern states of Africa, and of all Eastern Europe; and, turning their hostile spears still westward, they were making victorious strides toward the Atlantic, and soon their triumphant banners might wave over the towers of Paris and London; and, under the auspices of the Crescent, instead of the Cross, how different would have been the destinies of those nations, and, through those nations, how different would have been the destiny of the world! Charles Martel, the Heaven-commissioned for this great act, met the conquering hosts at Tours, and, with one dreadful thunderbolt of war, turned them back forever. Thus was the great arena, on which Christianity and a higher type of civilization than had yet existed should have room and expand, saved from the all-absorbing grasp of the Moslems.

But who should now consolidate the great Christian Empire in Europe, for which the way was thus prepared? Who should form a government and give laws to the semi-barbarous tribes of Gaul and Germany, and all the west and center of Europe? Who introduce education, and the cultivation of the sciences and the arts, and lead on in the way of a substantial and lasting social and civil advancement? There was but one man that *could* do it, and that man was the *Great Charles* (Charlemagne), and he could do it because he was the identical man whom Providence had fitted and commissioned to do it. He made and unmade kings, destroyed and constituted kingdoms, and consolidated an empire, and infused into the discordant, ignorant masses with which he had to work the elements of advancement, with all the ease with which a man of Destiny works till his mission be fulfilled.

Coming nearer our own times, we might speak of England's great hero and statesman, and his great antagonist, the man of Corsica, the hero of the Gauls. Wellington and Napoleon Bonaparte were the two great men of their age, each fulfilling a distinct mis-



sion, apparently antagonistical, yet each working out the same great end. Wellington leads the armies of Protestant Europe against France, the right arm of the Pope, and breaks that arm, and in a day takes away the mighty power in which Rome trusted, and Rome has since been as a beast bereft of his horns. Nothing short of the singular courage, and firmness, and far-reaching sagacity and endurance of a Wellington could have successfully coped with the justly celebrated marshals of France, one by one, and, having overthrown them, lay prostrate the lion himself, and thereby save England and the whole Protestant world from the dreadful ravages of the Papal Beast. And *Napoleon*, on the other hand, was, too, not the less acting an effective part in the same great drama. He was a Heaven-sent scourge on the Papal nations—humbling the Pope, breaking nationalities, striking with a deadly blow old despotisms, and most effectually preparing the way for a series of revolutions and overturnings which shall finally break the strong arm of civil despotism and Popish tyranny and intolerance, and prepare the way for the kingdom of peace and righteousness.

## CHAPTER IV.

**GREAT MEN.** Right Men for Right Places. Edwards, Whitefield, Wesley, Clarkson, Wilberforce, and Howard. Samuel J. Mill, Chalmers, Franklin, Clay, Webster, Jackson, Madame Guyon.

THE religious history of the first half of our century is equally rich in illustrations to our purpose. A little more than a century ago a singular spirit of apathy had passed over the Christian Church, both in Great Britain and America. Religion had sadly lost its vitality. The great and essential idea of the "new birth" had been almost lost sight of. Little more was required, in order to a fair standing in the Church, than a formal adhesion to a few of the externals of religion. The eighteenth century was distinguished by a remarkable revival of evangelical religion, and the commencement of a religious movement which has given a singular extension to vital piety throughout England and America. And most remarkably did God prepare his agents for this great spiritual renovation. The times and the work to be done especially required, to say nothing of subordinate agents, a most skillful and profound theologian, a powerful pulpit orator, a wise and untiring evangelist, and a sacred poet. And how singularly these were all made to appear in the person of an Edwards, a Whitefield, and the Wesleys! Each was a giant in his way; each performed an extraordinary part in the great work. The profound reasoning of our Edwards rescued the great saving doctrines of the New Testament from the accumulations of sophistries and errors under which they had lain buried for years. He restored the idea of regeneration to its place among the doctrines of grace. Whitefield, with an eloquence that seemed superhuman, gave a living form to the great idea and engrafted it on the heart of the Church. And John Wesley not only acted a very

conspicuous and influential part in the great religious movement which redeemed the English Church from a most deplorable declension, but he was the great apostle of modern Methodism, the father of the largest branch of the Christian family.

Nor should we here overlook the peculiar adaptedness of Charles Wesley to act his part in the great movement. To say nothing of him as a preacher, and a bright and shining example of Christian piety, he furnished the Evangelical Church with a collection of spiritual songs, the influence of which, in the advancement of spiritual religion at that time, we can now scarcely form a correct estimate; an influence which has acted on the Church at large, but more especially on the Methodist branch of it, and is acting at the present day on millions of hearts, as any one who knows the power of *singing* in every Methodist assembly will at once concede.

Has the time come when the British Government shall proclaim liberty to the enslaved throughout her vast dominions, and raise her puissant arm for the suppression of the slave trade—the God of the oppressed has prepared for this noble work a Clarkson, a Wilberforce, and a Buxton. Has the time come when the benevolence of our age shall look into the gloomy recesses of our prisons and bring alleviation and instruction to them who are bound in chains—a Howard, a Fry, a Dix are the angels of mercy commissioned and fitted to the work. Are the burning floods of intemperance to be turned back; the ravages of that angel of death to be stayed—a pitying God has made ready for this work of love a Beecher, an Edwards, a Hunt, a Mathew, a Gough. Has the time come when God will take pity on the Gentile world; when he will visit the house of Israel and of Judah; when he will compassionate poor, bleeding Africa; when he will come down upon the sea and gather in the abundance thereof; when he will make the great and the good of by-gone days again speak, though dead, through the pages of Gospel truth; when he will give wings to the sacred volume, translated into every language, and

send it to every nation and tribe—he opens the hearts of his people; he inspires the wise and the good to join their strength in united bonds; he raises up men and fits them to go to and fro in the earth, to execute his mission of love. In nothing, perhaps, do we more distinctly mark the Hand of God at work, to carry out his purposes of mercy in our world, than in the origin of our benevolent societies. When, in the revolutions of time, any particular department of benevolence was to be provided for, how timely the provision has been made! Men have all at once appeared and seemed instinctively to imbibe a love and zeal for a cause for which, but a little time before, they had neither love nor zeal. As soon as in the purposes of the Master they were needed, the spirit sought them out and fitted them for their particular work. He can make the dumb speak, the blind see, the lame walk, the churl liberal. He can make the stones of the valley vocal, to spread his word abroad.

We might here cite, as a befitting example, the brief and truly illustrious history of Samuel J. Mills. The time had come when the latent spirit of benevolence should be aroused in the bosom of the American Church. Long neglected and abused Africa should now come up in remembrance, be redressed of her untold wrongs, and her sable sons stretch out their hands to God. American piety should now send forth its healing streams into the great moral deserts of the earth; a beautiful sisterhood of benevolent institutions should come into being which should send the Bible, the religious book, and the man of God to every kindred and tongue where man is found. But who should do it? Who should be charged with a mission so replete with the divine mercy, and so productive of the most far-reaching and benevolent results? We see him, but not on the high places of Zion; not in her halls of learning, or among her mitred ones; but he is as the voice of one crying in the wilderness. We find him in some sequestered glen among the hills of New England, with no genealogy to recount but that of an obscure country pastor, with no ancestral inher-

itance but that of a pious parentage. Unknown to fame, meek, unpretending, he goes forth to the execution of a mission more honorable than ever fell to the lot of the statesman or the warrior, more lasting than the most stable thing of time.

Mills, under God, was the father of benevolent enterprise in America. How quietly, how effectively, how universally he made his influence felt through every branch of the Church, is known to every one who has read his interesting biography. Through his indomitable energies most of our benevolent institutions sprung into being; from the burning flame of his piety, the great souls of Livingston and Griffin caught the fire which shed forth such light and heat in sermons on the "Missionary Enterprise," and which in turn kindled a flame throughout the American Zion which has already shone to the ends of the earth.

Short and brilliant was the career of this sainted young man. He was soon transferred to higher spheres of labor, but not till he had originated a system of benevolent action, and drawn out and given direction to benevolent feelings which have gained strength and volume with every revolving year until they have expanded into a score of mighty streams, which are bearing on their bosoms life and salvation to the ends of the earth. If we may devoutly thank God for the man who led his people from the house of bondage, formed them into a nation, gave them laws, and organized them into a Church; or for the man who gave to his people their sacred songs; or for him who was the learned expounder of the Gospel, the writer of a greater portion of the New Testament, and the great apostle to the Gentiles; or for him who, with apostolic heroism, delivered the Church from the strong arm of great Babylon; or for those heroic men and meek disciples who brought hither and established the Church in this Western wilderness, under better auspices than she had before existed since the days of the apostles, we certainly have reason for unfeigned gratitude for the man whom God made his instrument to bring into operation the benevolence of our great nation. With few of

those qualities which, in the eyes of the world, constitute human greatness, Samuel J. Mills was a great man, and was commissioned of God to do a great work.

Is the Church of Rome to be scourged and humbled, and the old despotisms of Europe to be broken up, and the way prepared for new organizations both in Church and State, the Great Unknown of Corsica is called from an obscure island and clad with fearful power, and made the sledge-hammer to break in pieces and devour nations not a few, and to inflict a deadly wound on the sorest despotism that ever scourged the earth. Is the Church of Scotland to be shaken, sifted, revolutionized—a free evangelical working Church to be redeemed from the moral stagnations of a state religion—a Chalmers, with his band of coadjutors not unworthy the land of Knox, is found ready to meet the crisis. And so it has always been. God has never failed to raise up champions to meet any crisis on human affairs, whether in the civil or religious world.

Is Liberty to have a new birth and a new development; is a great nation of freemen to be established in this New World; the science of self-government to be demonstrated; the Christian Church to be placed upon a higher level and to be nourished by her Lord under better auspices than had ever blessed her in the Old World; is God, in respect to Religion and Liberty, about to make one of those signal advances which ever and anon mark the onward movements of Emmanuel, he raises up and fits for the work a Washington, a Franklin, a Hancock—men brave, prudent, wise, good. Without such men there could have been no American Revolution; the Declaration of Independence would have been a vain boast, and the Revolutionary struggle an abortive effort, which could only have established political absolutism on a firmer basis and put back the reign of Liberty perhaps for ages. But other thoughts possessed the Divine Mind, other purposes were to be accomplished. And in nothing does the mighty Hand of God appear more conspicuous than in his preparation of his instruments for the achievement of this singularly grand providential scheme.





LA FAYETTE OFFERING HIS SERVICES TO DR. FRANKLIN.







HON. DANIEL WEBSTER.

And we should here, perhaps, make a more special and distinct mention of the immortal *Franklin*. Our historian assigns to him a singularly interesting part in the great drama of our Revolution. "Not half of Franklin's merits," says Bancroft, "have yet been told. He was the true father of the American Union. It was he who went forth to lay the foundation of that great design at Albany, and in New York he lifted up his voice for freedom. Here among us he appeared as the apostle of the Union. It was Franklin who suggested the Congress of 1774, and but for his wisdom, and the confidence which that wisdom inspired, it is a matter of doubt whether that Congress would have taken effect. It was Franklin who suggested the bond of the Union which binds the States from Florida to Maine. Franklin was the greatest diplomatist of the eighteenth century. He never spoke a word too much; he never failed to speak the right word at the right season."

And not the less remarkable, in our onward history, has been the care of an ever-watchful Providence. When our political bark was to be guided through the Sylla and Charybdis of a reckless democracy on the one hand, and a monarchical concentration on the other, we were not without the Roman firmness and wisdom of a *Clay*. Nor have we lacked the eloquence, and consummate statesmanship, and diplomatic tact of a *Webster*, when great political principles were to be expounded and settled, or perplexing questions in our foreign relations (as the settlement of our northwest boundary, etc.) were to be adjusted. Only a man formed, as was Daniel Webster, for such a time and occasion, could save us from an expensive and harassing war. When our battles were to be fought and the honor of our flag to be supported, we were not wanting a *Jackson*. But the "old hero" fulfilled his *great* mission neither at New Orleans nor in the Everglades of Florida. The peculiar inflexibility of "Old Hickory" awaited another occasion. It was for such a time, the time of a South Carolina *nullification*, that he was raised up. There was, perhaps, not another man in America that

could have met and suppressed the insurrectionary spirit of that State and of the party that sympathized with the insurrectionary doctrines of that period. The native character of the man—the fact of his being a native of the South, and his re-election to the Presidency, all combined to fit him to render his country a service which it has fallen to the lot of few men, if any, to render since the days of the immortal Washington.

It would be premature to speak with confidence of Kossuth, and Mazzini, and the famous Tae Ping Wang, the great chief of the present insurrectionary movement of China. Whether these identical men shall be the agents of Him that worketh all things after his own counsel, to revolutionize Europe, and to break up the putrid stagnations of Asiatic idolatry and despotism, or whether others shall be raised up to fill the places which they now *seem* destined to fill, we will not undertake to determine. We can speak with confidence that as the great day of conflict, and revolution, and overthrow approaches, the Great King will have his mighty ones ready to take the field—each fitted to play his assigned part in the great drama.

We will, however, hazard a remark or two in reference to the great revolutionary chief of the “Celestials.” While we will not claim *him* as the chosen agent for the work soon, no doubt, to be done in that great empire, still we can not but regard him as an extraordinary instrument in the hands of God for a great work—if not to build that which *shall* be, to pull down that which shall *not* be—the “Breaker” that is to come up—the rod in the hand of the Great King, by which he will break to pieces and remove out of the way and prepare for the coming of the kingdom of the Messiah.

This singular man has a providential history not to be overlooked. He appears before us first at the great Literary Examination at Canton in 1834. Thither, too, had Providence directed the steps of Leang Afa, a converted Chinese, who distributed there a large number of books, one of which fell into the hands of young Tae Ping Wang, the destined chief of the Revolution. He read it, pondered its strange contents, came to Canton,

and received further instruction from a missionary, and then disappeared for near a score of years, to emerge in due time to fulfill his great mission. We do not see the end—which is sure, though it may tarry—though He that demolishes may first give place to him that builds.

Or to retrace our steps once more, we go back into the reign of Louis XIV. of France, and into the bosom of the Romish Church, and find the same truth beautifully illustrated. It was under the reign of the haughty and bigoted Louis—a reign distinguished for a most extraordinary mixture of good and evil, of great and good men, and great and bad men; the age of Fenelon, Bossuet, and Massillon, when learning and the arts were singularly patronized, and the monuments of an illustrious reign were seen in every part of France; a reign stigmatized by bigotry and foul persecution; it was in such a reign that there occurred one of the most extraordinary religious movements of which we have a record. The time at which it occurred, its circumstances, origin, the subjects of it, and the instrumentality by which it was carried on, all tend to excite our admiration.

A pious Protestant lady from England finds herself in France unexpectedly reduced to dependence and want; she is brought to the notice of M. de La Mothe, the father of the afterward justly celebrated *Madame Guyon*. He offers her a home. His daughter was now in an inquiring state of mind—in a condition peculiarly susceptible to religious impressions. This Protestant lady nobly fulfilled in that Catholic family the mission Providence had assigned her in guiding the mind of this interesting girl. Here was a “kernel of seed-corn dropped from the granary of Protestant truth in England,” and planted by the sure Hand of God in a susceptible and fertile soil. And how it took root and bore a hundred, yea a thousand, fold, the history of the great awakening near the latter half of the seventeenth century is ample voucher. Just at the time when Protestantism was reviving and strengthening in England, this remarkable spiritual movement was taking

place in France, and all this through the instrumentality of a single individual, and that a woman. Perhaps individual personal piety was never more mighty.

The Edict of Nantes had been revoked—the agitation of the Reformation had in a good degree passed away. Protestantism had been compelled to quit her favorite fields in Gaul and to seek the dens and caves of the earth; and now the dark cloud of Romanism had settled down on France, and threatened to be darker and more terrific than ever. But God had yet more people in Babylon that he would deliver. The soil of France had been wet with the blood of the saints which flowed so freely on St. Bartholomew's day. That blood of the martyrs was the seed of the Church, and it was time it should spring up and bear its harvest. The time had come when God would gather in this harvest, and in a manner, too, the most unexpected.

A remarkable divine influence everywhere accompanied the prayers and the humble, unostentatious labors of Madame Guyon. At Gex, Thonon, Grenoble, in France, and Turin, in Italy, religious awakenings occurred which, in modern phrase, would be called powerful revivals of religion. "Friars, priests, men of the world, maids, wives, widows, all came one after another" to hear the wonderful things spoken by this wonderful woman. So great was the interest felt, that for some time, she says, "I was wholly occupied from six in the morning till eight in the evening in speaking of God." Under her instructions knights abandoned the profession of arms and went to preaching the Gospel, and multitudes of all classes became the genuine disciples of Jesus.

Madame Guyon numbered among her friends and fellow-disciples counts and countesses, dukes and marquises, and many of the guiding spirits of France, not to speak of the thousands in humble life who were taught by this extraordinary woman the way of life and immortality.

The great Fenelon, archbishop of Cambray, was,

under God, indebted to her for that striking religious character which made him so truly a light shining in a dark place.

Some fifty or sixty years ago you might have met a young man but just launched forth for the first time on the broad ocean of life in a sparse portion of our Southern country. He had gone there as a family teacher. Personally knowing nothing of the power of religion, he found himself a temporary resident in a family who were yet more strangers to its saving vitality, and he was far removed from any place where the Gospel was wont to be preached. At a distance of five miles there was occasionally preaching, but it was the crude ranting of one but ill fitted to secure the attention of, or favorably to impress, the minds of an intelligent family. The consequence was, they seldom attended on the public means of grace anywhere. They "were doomed, for the most part, to silent Sabbaths." Hopeless, to all human sagacity, was the religious condition of that young man. Thrown now upon the world, under so unpropitious circumstances, he would probably yield to the temptations which beset him, and make shipwreck of his eternal interests. But he was a chosen vessel. The eye of God was upon him. He should turn many to righteousness—should stand long a pillar in the Church of the living God. He should, as a preacher of the Gospel, as a writer, as a theological professor, and as an eminent Christian, for more than half a century, exert an influence in the Church which seldom falls to the lot of a single man.

But how was such a result to be realized? He who has all hearts in his hands, and all events at his disposal, did not lack means of compassing such a purpose. The story shall be told in the language of the venerable Doctor, who was once this young man :

There was an old, infirm lady who, though she had once lived in affluence, was now, through the profligacy of a bad husband, reduced to poverty and dependence, and occupied the situation of a superintendent of the nursery in the family in which the writer was a teacher. This old lady possessed a large folio, containing all the published works of Flavel, and greatly delighted in reading his writings; but having weak eyes, she was able to read but little at a time, and would often request other

members of the family to read to her. Sometimes this favor was asked of the writer, who, through courtesy, complied, though the subjects were in no wise congenial to his taste.

One of these vacant Sabbaths, when we were at a loss how to dispose of the lingering hours, she brought her book into the parlor and requested me to read to the family, and pointed out the part which she wished read. It was a part of the discourses on the text, "Behold, I stand at the door and knock," etc. I took the book with reluctance, and read until I came to the word "stand," on which the author expatiates on the long-suffering and patience of Christ in waiting so long on sinners, while they pay no attention to his calls. This discourse impressed my mind in a manner it never had been before; and I was so affected with the truth that I was unable to proceed, but making an apology, closed the book and sought a place of retirement, where I wept profusely. And this was the commencement of impressions which were never entirely effaced. From this time secret prayer, before neglected, was frequently engaged in; and although I had no idea that I was converted until months after these first impressions, yet from this time my views in regard to religion were entirely changed. I now found a pleasure in reading out of Flavel to the good old lady, and even borrowed the book to peruse it alone; so that my firm practical knowledge of the nature and evidences of true religion were derived from this excellent author. This pious woman, who had a fine understanding and had received a good education, often spoke to me on the subject, and related her own experience, yet I never disclosed any thing of my feelings to her. But before she died, she had the opportunity of learning that I had made a public profession of religion, in which I understood she greatly rejoiced.

The great Controller of all events removed this pious lady from a condition of affluence to that of dependence—made her a member of this ungodly family that she might accomplish a purpose in her penury which she never could have done in her prosperity. When God had abased her and taken away her power and wealth and influence, and brought upon her age, infirmity, and impaired sight, he had brought her into a condition in which she should do her great work. *How great* a work she was made the instrument of accomplishing, may be appreciated when we say that the "young man" named above was none other than Archibald Alexander, the late highly honored and venerated Dr. Alexander, of the Theological Seminary of Princeton, N. J., who long lived a blessing to that honored institution, and a blessing and honor to the Church of Christ.

But we need not multiply examples. There is not a more interesting chapter in the history of God's



providence than that which records his wise and gracious interposition in selecting and fitting instruments for the part he designs them to act. It is true that great occasions make great men, but it is a yet more interesting truth, that great men *are made for* great occasions. God selects them—oftentimes from the obscurest corner and in the most hopeless condition; trains them—oftentimes under circumstances the most dark and afflictive; brings them into the work in a manner the most unlooked-for and mysterious, and accomplishes his purpose through them in a way to confound all human forecast, and to bring to naught all human sagacity.

In conclusion, I may make a single remark: every young man should strive, by the best possible improvement of his talents and opportunities, to make himself a great and a good man. This is a true and noble ambition. A great and a good man is the noblest work of God. Where great moral worth and high intellectual culture, and a sound body and acceptable deportment are united, there are combined the elements of great usefulness, and God seldom fails to use such a one for great purposes. Strive, then, my young friends, to *fit yourselves for the times in which you live.*

## CHAPTER V.

The Lawgiver of Israel. Faith tested. The Hand of God in the Character, Training, and Mission of Moses.

MOSES was the Washington of the Jewish Commonwealth. Considering the age in which he lived, he was, perhaps, the most extraordinary man that ever lived. We have already briefly alluded to his history in the foregoing chapter. We then contemplated the Divine agency in fitting him as an eminent instrument for the mission given him to fulfill. We now take, at least, a cursory survey of that mission itself. It forms a prominent chapter in the world's history, and the more intently we study it the more clearly shall we discern, throughout the whole, the footsteps of a wonder-working God.

A single passage of the Sacred Record lets us into a secret in the history of Moses which is not so obvious to the superficial reader: "He supposed that his brethren would have understood how that God by his hand would deliver them: but they understood not."

Moses was the adopted son of Pharaoh's daughter. He was reared up, as I have before said, in all the refinements and usages of the most enlightened court—was educated in the best schools of Egypt, for he was "learned in all the wisdom of the Egyptians." He spent the first forty years of his life as a prince of the Egyptian court, and in high esteem with the king. He held—as we may gather from this same speech of Stephen—high offices, and occupied elevated stations in the government, and discharged the duties of his station with great honor to himself and fidelity to his government. "He was mighty," says Stephen, "in words and deeds."

We know but the general fact. *What* were the stations he occupied, or *how* particularly he distinguished

himself, Sacred History does not inform us. From other sources (whether to be relied upon I do not know) we learn that it was principally as a *military chieftain* that he obtained great renown at the head of Pharaoh's armies. In whatever way it might have been that he became so celebrated, both "in words and in deeds"—both as a scholar and a man of great personal achievements in the employment of the state, we find, when he arrived at full forty years of age, a great change came over the mind of this young, aspiring, honored man. New aspirations evidently swell his bosom. All the offices of Pharaoh's court, all the honors Pharaoh could bestow, and all the pleasures of Egypt, could no longer satisfy him. For some unexplained reason—and we will suggest the great moral change here referred to—we find Moses quits the court of Egypt, resigns the high places of honor and profit which had been confided to him, and betakes himself to that part of the land of Egypt where dwelt the oppressed children of Jacob. They had, at this time, been for several generations an afflicted and oppressed people, and more especially so for the last forty years; for at the time of the birth of Moses the most bloody decree was enacted against them. But such had been the change which had come over the mind of the once aspiring and honored man, Moses, that he now "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward." From this time forward Moses seems to have lost his hold on things seen and temporal, and to have set his heart to seek things unseen and eternal. He accordingly left the court of Pharaoh and all its vanities, honors, and pleasures, and betook himself to the people of his own kindred. Heretofore he does not seem to have had any connection with them. He was by adoption an Egyptian, and as such was educated and promoted, and he served the nation as a native-born son of Pharaoh.

What were the moving reasons or immediate motives that sent him to the land of Goshen to cast in his lot there with his brethren according to the flesh, does not certainly appear. Josephus says that his great success as the commandant of Pharaoh's armies and his growing popularity excited jealousy at the court, and that Moses became apprised of, or at least feared, conspiracies against his life, and he therefore made good his departure in time to foil any such machinations. There is nothing improbable in this, yet the *manner* in which the fact is mentioned in the Sacred Record would render the surmise, already hinted at, still more probable. Higher aspirations had been excited in the mind of Moses than could be satisfied at the court of Pharaoh. His giant mind had begun to grasp the great things which in the Divine purposes were to be wrought out through the chosen people of God. Moses now understood, as never before, that his then despised kindred were the chosen seed through which God would work. He aspired now to link his destiny with theirs; and though it would cost him a great sacrifice, a profound mortification, yet the strength of his faith enabled him to "esteem the reproach of Christ greater riches than the treasures of Egypt." Through faith's telescope he saw the honors, and riches, and pleasures, which were associated with God's people, to be infinitely more to be desired than all that earth could give. And more than this, he seems early to have entertained the idea—how acquired we do not know—that he had personally some important mission to execute in relation to the purposes of God in connection with the seed of Jacob. We shall in a moment see that he did, from the first, after his conversion to God, entertain at least a strong presentiment of this kind.

Moses quits Egypt; he leaves the land of monuments, of the arts and sciences, of learning and schools and libraries. He turns his back on the most gorgeous court in the world, where he had been reared and honored for forty years. He in a moment sunders relationships which had been formed in the intimacy

of his boyhood as a scholar in the society of lords and ladies at the court, and in the pursuits of a riper manhood. And cheerfully did he at a blow sunder the cords that had bound him to these beggarly elements of the world.

The whole account we have of this matter is, that "when he was full forty years old, *it came into his heart* to visit his brethren, the children of Israel;" and the only motive assigned for this opening of altogether a new chapter in the life of Moses is, that he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." "He esteemed the reproach of Christ greater riches than the treasures of Egypt." A new direction was now given to his life; new objects now fixed the holy ambition of his soul; the execution of new plans should now engage the energies of his vast mind. He arrives in Goshen, the land of his kindred, whom he is now willing to own, and with whom he will cast in his lot, and henceforth plan and labor for their deliverance. He sees their wrongs—he witnesseth the burning anguish of their spirit as they groan beneath their heavy burdens. The fires of his indignant soul burn within him to avenge their wrongs. He feels strong in his supposed commission that he must be the deliverer of his people. They are now *his* people. His ardent soul has now identified them with himself. He can brook no delay. There was wrong, there was oppression, suffering, and it must and should be redressed. There could be no delay. It must be done at once. He accordingly, with all the ardor and confidence of a modern reformer, addressed himself to his work. During many long years the "Egyptians had made the children of Israel to serve with rigor;" they had "set over them task-masters to afflict them with their burdens;" and there would not long be wanting occasions of personal conflicts, and abuse, and wrongs on the part of the task-masters.

Moses soon witnessed one of these occasions. As he looked on their burdens, he spied an Egyptian smiting a Hebrew, one of his brethren. His hot blood rose—

a burning zeal was roused to enter on the execution of his supposed divine commission. He accordingly *slew the Egyptian and hid him in the sand*. Or as Stephen says: "Seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian." He had begun his work in good earnest; and he "supposed," he says, "that his brethren would have understood how that God by his hand would deliver them; but they understood not." Whether Moses had yet received any special divine communication to do what he afterward did by undoubted divine authority, does not appear. He undoubtedly entertained a strong presentiment of his future mission, and the vague conviction that he must address himself immediately to his work. This seems implied in the passage just quoted. He supposed his brethren would understand it in this light, and would rally to his aid. Whether the plan of Moses, at this stage, was to raise them to a united resistance to the oppressive dealings of the Egyptians, or to effect the organization of an independent state in the land of Goshen, or to secure the immediate departure of the children of Israel from the land of their bondage, does not appear. From the complaint he makes, that his brethren did not appreciate and co-operate with his efforts (of which killing the Egyptian was a first overt act) to emancipate his people, it appears that he felt he was acting under a divine commission.

In this Moses acted prematurely. The time of deliverance had not come. The Hebrews themselves were not ready to be delivered. They had not yet painfully enough felt the galling of their chains, nor were they yet fitted to exist in their national capacity. The time had not yet come that Egypt would give them up. The Canaanites had not yet filled up the measure of their iniquity, and Canaan was not prepared to receive them; and, more than all, the man Moses was not yet, by any means, fitted to become the chief captain, the law-giver, the priest and prophet of the Lord's host. Newly converted—inexperienced in the divine life, fired with a zeal which knew little of

discretion or knowledge, impatient of delay, and though forty years old, possessing all the impetuosity of youth—he was in no wise the man who could deliver Israel from bondage, conduct them through the difficulties of a forty years' sojourn and travel in the wilderness, and bring them into Canaan. Though he thought himself already qualified for the task which he believed God had assigned him, he being now in the vigor of manhood, his strength mature, and his zeal high, yet it would require *full forty years more* to prepare him for his work. And how singular, in respect to him, were the arrangements of Providence! Here began the special trials of his faith. He had begun his work, he supposed. But his first efforts became the means, not of bringing the most trifling relief to his brethren, but apparently of frustrating the whole matter. Here opens another scene in the singular drama of Moses' eventful career. We next see this Moses, who, it was confidently expected, would be the deliverer of his people, himself fleeing before the face of Pharaoh's wrath as a murderer. The king, already jealous of the influence of such a man among a people sorely oppressed and already nearly roused to a state of insurrection, eagerly seized on this occasion to rid himself of him. "When Pharaoh heard of this thing he sought to slay Moses."

Moses flees to the desert of Arabia. He seeks refuge in the land of Midian, and hopes there to escape the wrath of the Egyptian king who sought his life. During the next forty years we almost lose sight of the history of Moses, and hear no more of his plans or hopes of delivering his people. He joined himself to some chief man of Midian called, "the priest of Midian," married his daughter, "an Ethiopian woman," and became the tender of his sheep, a chief shepherd, perhaps.

No part of Moses' life is invested with more curious interest than the forty years he spent in Midian. Yet we know little of the history of those years. They were not years of inactivity, but of toil, and thought, and untiring industry. We meet Moses, after he quits

his retreat, and forty years' exile, a man of matured experience; discreet; his mind highly cultivated; his zeal chastened; his heart disciplined—a very different man than when he fled to Midian, and such a man as could never be made simply by the listless life of a shepherd. He evidently exercised himself in things above the ordinary routine of his daily avocations. Once he had believed himself commissioned of Heaven to lead God's people out of bondage, and perhaps to establish them as a nation in the promised land. After such singular rebuffs and disappointments he was probably forced to the conclusion that he had mistaken his calling as touching any such mission. His first attempt had sent him into a hopeless exile, where his life depended on his seclusion. Any movement now on his part to interfere with the relations of his people with the king of Egypt would be certain detection and death. And as years rolled on, and as, toward the latter part of his forty years' exile, he approached the verge of fourscore years, probably the last ray of hope had vanished that he should ever again see his native land, or be used in any way in their deliverance. What sympathies smoldered in his bosom for his oppressed and suffering fellow-countrymen—what prayers he offered up for their deliverance,—what hopes he cherished—what promises confirmed his faith that God would interpose his arm in behalf of his people, we can only conjecture.

While the lapse of each succeeding year diminished any lingering hope that he might be personally engaged in the deliverance of his people, his faith failed not that they were the chosen seed, nor did his interest in them diminish. This is believed to be the period in which Moses wrote the Book of Genesis as inspired of God, or compiled from pre-existing fragments already in his possession; and this, too, the period in which he composed (if at all) that extraordinary portion of Sacred Writ which so beautifully portrays patriarchal religion in the person of Job and his friends. Moses was now exactly in the right position to compose such a book as Job. Certain it is that he was not idle dur.



ing the years of his exile. He was gaining experience, increasing in divine knowledge, disciplining his spirit, invigorating his mind, and unconsciously gathering up his strength for the execution of his, as yet, unknown mission.

How different a man do we find this Moses at the close of the second forty years of his life! At forty we found him impetuous, sanguine, self-relying, and bold. At the close of this period he is meek, subdued in spirit, self-distrusting. He can not now believe God has sent him. He could believe it forty years ago; but after such a rebuff, after so protracted a delay, after God has dealt with him in so peculiar a manner, he could not believe that he would, at this late day, send *him* to be the deliverer of his people. And how vain, apparently, for him to return to Egypt—to appear before Pharaoh and the Egyptian court, from whom he had been obliged in such a manner to flee! There was much significancy in Moses' appeal to God, that he should not be sent on this weighty embassy to the oppressed people of the house of Israel: "Who am *I* that *I* should go unto Pharaoh, and that *I* should bring forth the children of Israel out of Egypt?" Aside from any distrust which possibly he might have entertained at this late period of his life, and after the singular dispensations of Providence toward him, of his own qualifications to perform such a work, the interrogatory is doubtless intended to imply the most serious misgivings in the mind of Moses in relation to the *reception* he might expect in Egypt. It seemed past all human probability that *he* could exert any influence in Pharaoh's court; and least of all that he might favorably interfere in behalf of his Israelitish brethren. For it was at this very point he had committed the offense which had made him odious in the sight of all Egypt. Had he wished to return to his former allegiance as a subject of Pharaoh, or even to his former domestic relations as a son of Pharaoh's daughter, he might possibly expect a pardon for the past and a reinstatement in the favor of the proud monarch. But he wishes to return to take up his work where he

had, by coercion, laid it down forty years before. He will now return as one acting under the commission (now renewed) which, twoscore years before, had led him to slay the Egyptian, and for which act he had been obliged to flee his country. There was not the slightest human probability that any but the most extraordinary man, and he acting as the commissioned and favored agent of Heaven, could successfully execute such a mission.

What an idea, then, does his triumphant success give us of the man Moses! We mean here to speak of him merely as a *man*—aside from any inspiration or special divine aid—as a man for the times, a controlling spirit of the age. The achievements of Moses, the results of his mission, are obviously the imprints of a great mind. Bating all the miraculous circumstances that attended the deliverance from Egypt, the passage through the wilderness, the giving of the Law, and the formation of the Church, and of the state politics of the Jewish people, enough remains as the obvious result of a superior human intellect to designate Moses as the most extraordinary legislator, if not the greatest military leader, that ever lived.

There is a sense in which we may look on the deliverance of the house of Israel from servitude, their migration to Palestine and settlement there, the formation of the Jewish state and Church, as a stupendous and protracted miracle. Such a civil polity and Church organization were evidently built from no existing model. They were far in advance of the times. Neither surrounding nations, nor any nations that existed before, furnished lessons of experience and wisdom from which such a result could be realized.

It was the result of Divine Wisdom, yet a result wrought out, for the most part, in the ordinary course of Providence, and through human instrumentality. Humanly speaking, Moses was the author and originator of the political system, the moral code, and the ecclesiastical establishment of the Jewish people. The most extraordinary thing in the whole is the intellectual and moral character of Moses. In him the Hand

of God is the most conspicuous. That such a man should live at such a time and do such a work as he did is the great miracle.

This view of the character and greatness of Moses as a man quite harmonizes with a singular declaration concerning him in the eleventh chapter of Exodus. The passage seems quite unnecessary to the connection in which it is found, yet it is a fair deduction from what is there related of him. It is said: "Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people." Such a character, it is asserted, was accorded to him by his enemies; and it seems from the connection that it was very much through the personal character and individual worth of Moses that the "Lord gave the people favor in the sight of the Egyptians."

We must bear in mind, when estimating the character of Moses, that when he entered on his last period of forty years, the most important and conspicuous one of the three similar terms in which we find his life divided, he was already *an old man*. Though the term of human life had not then reached its briefest limit, yet more than four centuries before Moses, Abraham spoke of himself, when a hundred years of age, as being old. It is therefore one of the most extraordinary features in the history of Moses that he was singularly invigorated, and his life prolonged to accomplish the most ardent and responsible part of his mission after he had reached that period of life when most men are obliged to cease from their activities, if they have not already yielded to the stern mandates of death. At *eighty* he emerges from his long retirement, and with all the ardor and vigor of youth buckles on the harness of the statesman and the warrior, the diplomatist and the divine, and enters on an illustrious career of another forty years. Surely the hand of the Lord was in it.

Would we estimate Moses according to his actual worth as a man, and be in a position suitably to admire the Hand of God in his history, we must fix an eye upon *what he did*. What impress of his mind was left on his age, and on all after ages; what monuments

remain of his moral and intellectual character? What works follow him? It is not only true that God did a great work through Martin Luther which he might have done through the weakest mortal, but it is true that there was a suitable correspondence between the work and instrument. Martin Luther left on all after ages the imprints of his own giant mind. The Hand of God was in the Reformation of the sixteenth century; but in nothing does it appear more conspicuously than in the character and labors of this great man. Would we know the measure of the man, we may find it in the magnitude of the work he accomplished.

On this principle we estimate the character of Israel's great lawgiver.

During the forty years now under review, the oppressed, servile tribes of Israel, serving under taskmasters in Egypt, are delivered from their servile relations to a strong nation, transported as a body into Canaan, and there organized into a commonwealth, with a form of government and a code of laws centuries in advance of any other nation on the face of the earth, and a system of religion which more remarkably distinguished them from all other nations than their civil polity. Now by what human means came to pass this stupendous result in this short space of time? for human means were employed throughout the whole. We have before us, in some of their highest functions, the work of the liberator, the diplomatist, the lawgiver, the conqueror, the statesman, and the theologian; and in whom did all these offices concentrate? Undoubtedly, in the man Moses, God surely wrought wonders for Israel; but in nothing does the wonder appear more conspicuous than in the character, training, and mission of Moses. As the father of his country, a deliverer and a conqueror, he was a Washington; as a legislator, he was a Franklin or a Hancock; as a statesman, scholar, and poet, he was a Milton; as a reformer, he was a Luther; as a meek, devoted saint, he had power with God as an angel. Clad in the panoply of Heaven, he was the mightiest man that ever lived—an extraordinary instrument in the

hands of God for the accomplishment of a most extraordinary work.

But we should quite fail to do justice to the character of this extraordinary man if we did not refer, in a more particular manner, to his *generalship* as a great military leader. We may conceive, to some extent, what military tact and foresight and talent must have been brought into requisition in order first to subject to military discipline such a "multitude of miserable slaves," and then so to organize them into a regular army that they should do his bidding during forty years, amid all the difficulties and privations of the Arabian desert—cope with the well-trained armies that opposed their passage to and their entrance into Canaan, and finally become the victors of strong kings. No one can read the records of Moses' wars, the history of his battles, without feeling that the organization of such an army out of such hopeless materials—that such discipline, such efficiency, such prowess, were the results of an extraordinary mind. Had Moses come down to us simply as a skillful military tactician, a wise and brave general, he would deservedly rank among the greatest men that ever lived. After making all possible allowance for miraculous interposition and assistance, still there remains overwhelming evidence of the greatness of the man. The assembling of such a multitude (two or three millions of souls, with their flocks and herds, their utensils, property, and all the needful outfit for such an undertaking), together with the daily oversight of them—reducing the mixed multitude to order, and raising up from them a disciplined army of 600,000 men, acting as the prophet, priest, and king of this newly organized people—imply human capabilities such as, perhaps, have not met in any other mere man. And in no respect, perhaps, does the mental superiority of Moses appear to better advantage than when we meet him as the adjudicator and pacificator of this unwieldly multitude in the wilderness. Envyings, jealousies, distrustings of man and of God, rebellions, open insurrections were continually arising, which threatened the dismemberment of

a community but slightly cemented, and the frustration of the whole enterprise. But no sooner did Moses appear among the malcontents, and bring to bear on their discordant spirits the singular energies of his mind, than all was hushed into harmony. When he said, "Peace, be still!" the tumultuous waves of human passion ceased, and the voice of many waters was hushed. A fit type, indeed, was this mighty man of Israel of Him whose voice even the winds and the sea did obey.

But we are here brought to contemplate another extraordinary feature of this extraordinary man. We refer to Moses' *faith*—his strong and comprehensive grasp on the divine promises—his unwavering trust in God, that, in his contemplated undertaking of conducting two or three millions of people with their flocks and herds, and all their substance, through the deserts of Arabia to Canaan, the God of Abraham would be a ready help in every time of need; and in nothing did this trust more strikingly appear than in reference to the *means* by which this immense host were to be sustained on the march. Moses knew his ground. He had already spent forty years in this same desert, and well knew how difficult it often was for even an ordinary caravan to secure supplies of water and provisions for the journey. And equally well did he know the difficulties and dangers to be encountered from marauding tribes and hostile nations. He had led armies in Egypt, and was not ignorant of the difficulty of provisioning a large body of men in an enemy's country, either by conveying supplies or by forced contributions—even in a country which abounded in the needed supplies. But here was a multitude, including cattle and beasts of burden, equal to three millions of men, to be provided for in a *desert*.

It was indeed a stupendous act of faith in Moses to engage in this undertaking, believing that God would provide for such a host under circumstances that should seem to imply a constant miracle. The records of faith do not furnish another such example. As Moses leads this vast multitude away from the eastern

shore of the Red Sea, and plunges into the desert, with a full and happy confidence that they shall be supplied with all needed provisions, and be able to conquer all that shall come against them, there is in the movement a moral sublimity which the annals of history nowhere else furnish.

There is but one man with whom we can compare Moses, and that is the great Napoleon. And yet in the most important features of Moses' character there is more of contrast than of comparison. Mentally and physically they were much alike. Their exhaustless energy and endurance, their eagle-eyed sagacity and quick and vast comprehension and untiring activity, were strikingly alike. In the arts of war and of peace, in the cabinet and in the field, they stand alike unrivalled, but morally they stand in as striking contrast. Had Napoleon lived in the times of Moses, and enjoyed the opportunities and been endued with the moral qualities of the reputed son of Pharaoh's daughter, and been actuated by the same motives and impelled on by the same spirit, he would have been second only to the great law-giver of Israel, and the extraordinary captain of Israel's host.

Devoutly thankful ought we to be for the gift of *great men*. They are God's noblest work. And when intellectual greatness and great moral worth are found united, the gift is doubly precious. Great men are the mainspring in the wonderful machinery by which God from time to time revolutionizes the world, and thereby advances his cause among men, and more especially when these great intellects and mighty energies are sanctified, as they become yet more directly and doubly the engines of advancement.

For nothing should the people of God more devoutly pray than that their *great men* may be *good men*. One honest statesman—one great, sanctified, devout, Christian man in the senate or cabinet of a nation, or at its head—is worth more to a nation than all the riches of El-Dorado, and is a surer defense than all her armies and navies.

There remains but one other view which we would

take of the great Hebrew statesman. It is the *impress* which his great mind made *on the future legislation of the world*.

The Mosaic code was the first in the world to recognize the equal rights of the citizen; reverence for law, constitutional government, the principle of trial by jury, general education, freedom of opinion, social order, and individual enterprise and industry as sources of national prosperity and happiness. And it is not, perhaps, too much to assume that the idea of free government and free civil institutions originated in the mind of Moses. While I do not forget that the "inspiration of the Almighty" gave Moses "understanding," I mean "there was a spirit in the *man*" commensurate with the extraordinary work given him to do. The human conception of the idea belonged to Moses. What he did, *as a man*, to develop the conception, to illustrate it, to clothe it in language and reduce it to a system, to enforce the code on the people and to execute it, indicates a strength and scope of mind, and a vigor and decision of character, which has rarely, if ever, fallen to the lot of a mere man.

The freedom, the republicanism of the Mosaic code is the most extraordinary feature of it. It anticipates by more than thirty centuries the progress of civil liberty, and was, indeed, the parent of it.

We admire the liberty which, in those early ages, favored Greece. Whence such an anomaly amid the surrounding despotisms of that age? And we honor the political sages of that land as prodigies. But that beautiful idea of civil liberty was not Grecian, but Hebrew; not of Plato, or Solon, or Lycurgus, but of Moses. Plato's ideal republic is perhaps a fairer specimen of the real conception which the intelligent Greeks had of civil liberty, than any realization of liberty which they could furnish. This *ideal republic* bears evident marks of being borrowed from the Hebrew commonwealth, and Plato's ideal laws and institutions from the code of Moses.

And this Grecian liberty—this Hebrew element—became incorporated into the Roman republic; where



it found even a more congenial soil, till choked and smothered by the avarice and ambition of selfish men. The famous Twelve Tables were confessedly borrowed from the Greeks, and betray a Mosaic origin. Through these channels, as well as from the Bible itself, the principles of the Mosaic code have found their way into the jurisprudence of all civilized nations.

"Sir Matthew Hale has traced the influence of the Bible, generally, on the laws of England. Sismondi testifies that Alfred the Great, in causing a republication of the Saxon laws, inserted several statutes taken from the code of Moses, to give strength and cogency to the principles of morality. The same historian also states, that one of the first acts of the clergy, under Pepin and Charlemagne, was to improve the legislation of the Franks by the introduction of several of the Mosaic laws."\* The laws of Sweden were permeated with the same leaven. And no laws and institutions are more thoroughly pervaded by the spirit and wisdom of the Hebrew legislator than those of the United States. As despotism vanishes away, as freedom advances, governments will be more and more molded after the pattern shown to Moses in the mount. The mighty impress of his great mind will appear with new distinctness.

The views which have now been expressed quite harmonize with the conclusions of Dr. Milman in his "History of the Jews." After having thoroughly canvassed the character and intellectual dimensions of Moses, and the widely extended influence of his legislative wisdom and political sagacity, he says that "the Hebrew law-giver has exercised a more extensive and permanent influence over the destinies of man than any other individual in the annals of the world."

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\* Professor E. C. Wines on "The Laws of the Ancient Hebrews."

## CHAPTER VI.

God in War. Revolutions. War the Precursor of Human Advancement, from Marathon to the British Isles.

*" Out of his mouth goeth a sword, that with it he should smite the nations."*—Rev., xix. 15.

THE inquiry which claims our attention in the present chapter is, How has God carried forward his work through the instrumentality of *war*? How He has, by this terrific agency, removed people and nations out of the way that obstructed his purposes, and brought into being other nations which he would fit, better to advance his work. War removed the Canaanites out of the way, and war made Israel a nation. War, carnage, conquest, built up Greece, Rome, England, America. War has plowed through the troubled waters; wave of commotion has dashed on wave, and the warring elements have presaged dissolution; yet at but a short remove in his foaming wake have followed the arts of peace. Science, civilization, freedom, and religion have had their way heralded by the thunders of war. Rough places have been made smooth, the crooked made straight, mountains removed out of the way, and valleys exalted by this dreadful engine of the Almighty Hand. War is the bitterest scourge of Heaven. Yet how many things in this apostate world of ours can be done only by the scourge! Violence and outrage had arrived at such a pass in the antediluvian world that no remedy short of *extermination* could reach the case; and such has been the character of man in every age since, that the same specific has ever and anon to be applied. Though God does not again give up the entire race to destruction, he often commissions war, famine, or pestilence to exterminate individual tribes or nations.

In order to a right appreciation of our subject, we must bear in mind that God is not, as we may gather from his providential dispensations, wont to advance his cause among the nations by *reformation* so much as by *revolution*—not so much by their conversion as by their destruction. Individuals are converted and a Church built up and perpetuated; but tribes and nations that cast off God are themselves cast off and destroyed by some commissioned scourge—usually war. Pagan nations almost constantly carry on the work of extermination one on another. Butchery is among them quite the occupation of life; but what they fail to do, as civilization and Christianity advance, civilized and Christian nations consummate.

God has a rich scheme of mercy to carry out in this rebellious province of his empire. Satan is the god of this world. By usurpation on his part, and permission on the part of God, and for wise and mysterious purposes, he has been allowed to exercise a universal dominion on the earth. Christ comes with the claims and armed with the prerogatives of rightful proprietor and king; but he comes into an enemy's country. Every inch of territory He gains is at the expense of blood. A sword goeth before Him—with it he smites the nations. He came not to send peace on earth, but a sword. Christianity, with all its concomitant blessings and *peaceful results*, has been ushered in; room has been prepared for her, and she has been installed in one country after another by the terrific agency of war. Her way has been prepared by the confused noise of war and "garments rolled in blood."

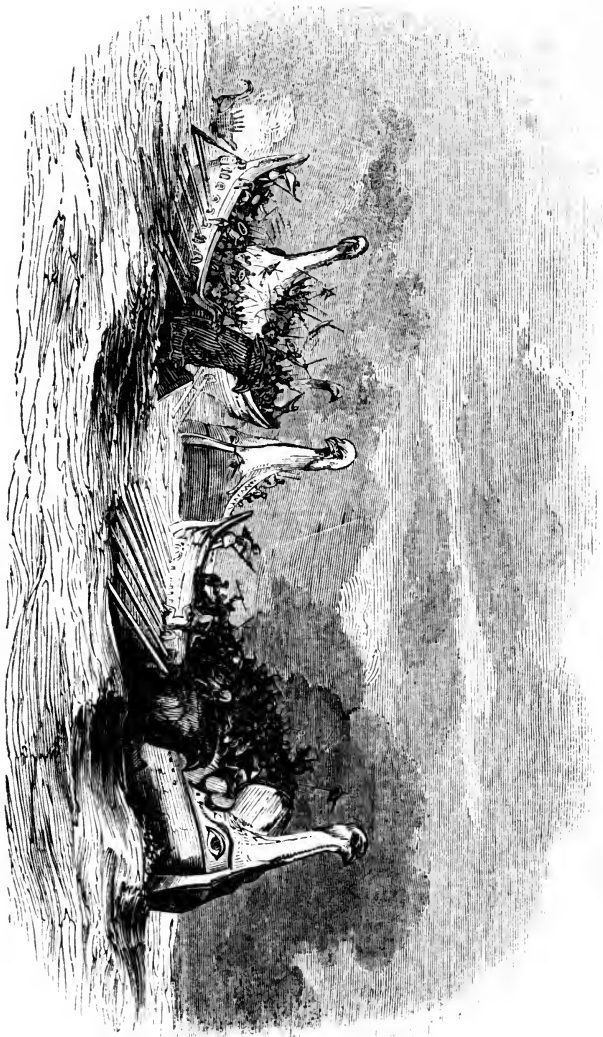
As a confirmation of this awful truth, introducing us at the same time to a more heart-sickening acquaintance with the wretched condition into which this world has been brought by sin, we may let the eye once more glance over the pages of the world's history. We need only select examples.

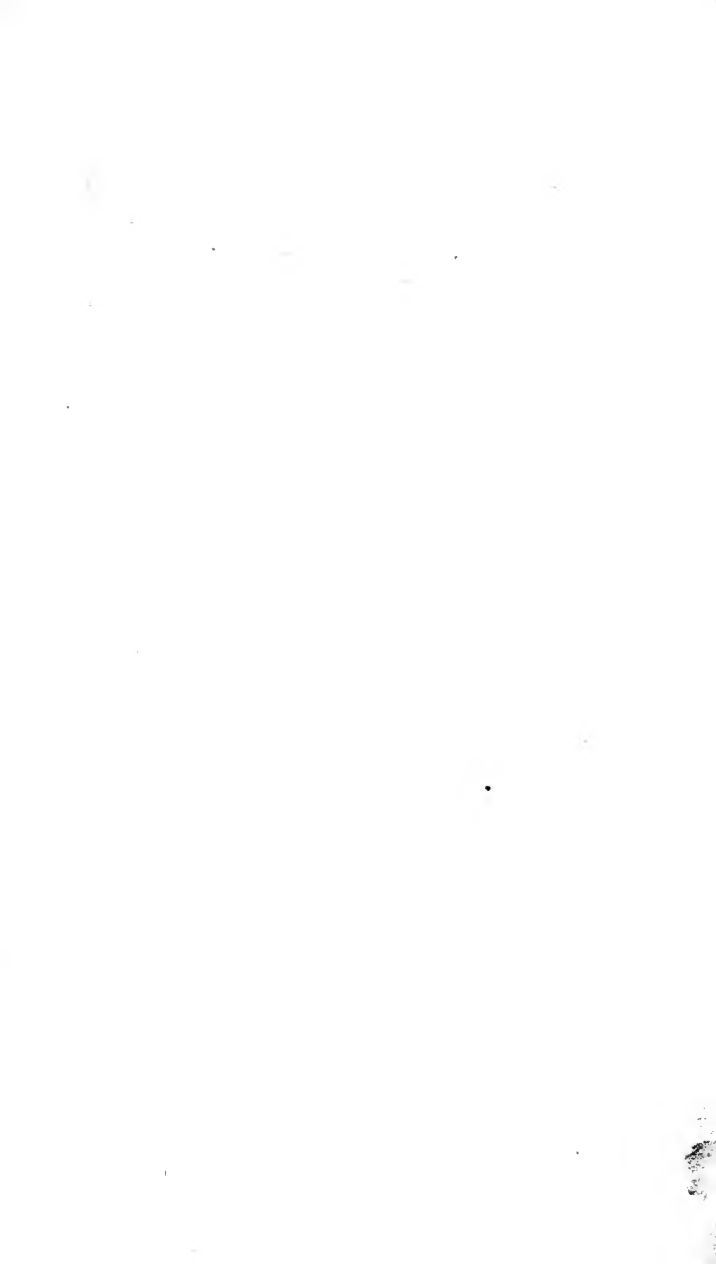
When God would make room for his people in the land which had been long before granted them; when he would drive out nations strong and hostile, and put his people in their stead, and defend them there, and

nourish them into a great nation, and make them respected by all the nations around them, and a blessing to all those nations, by what means did he principally do it? A sword went before Him. The angel of death, clothed in the dread panoply of war, smote the nations on either side and opened a highway for them from Egypt to the land of the Canaanites, and gave them for an inheritance the land of their enemies.

When civilization and the Church of God were about to pass from the effete races of Shem, to experience a fuller and richer development among the races of Japheth, what had the puissant arm of war to do in this singular transition? By what means was the western progress of *Orientalism* arrested—by what means Oriental government, philosophy, religion, society, prevented from extending over all Europe and across the Atlantic into this New World? What called Greece into existence and made her what she was? What Rome, England, America? Our minds at once recur to great battle-fields which decided the fate of these nations, and made them the mediums through which God wrought out their high destinies. War, in the hands of the great King, saved Europe from the blighting invasions of Paganism and the religion of Mecca, and prepared her for the higher destiny that awaited her. War was the solvent before which melted away her gross barbarism—the sledge-hammer which broke to pieces the baronial despotisms of the feudal system, and prepared Europe for an advanced civil condition. And what but the wars of Charles V. of Germany, Francis I. of France, and Henry VIII. of England, checked the usurpations of the Pope, made a favorable disposition of military power, and prepared the way for the Reformation? The wars of Philip II. of Spain in the Netherlands, and against England, are singularly overruled to *establish* the Reformation; and the wars of England in India, and the East, and in America, to *extend* Protestantism into new continents. The wars of Napoleon humble Rome and check the usurpations of Popery. The hostile bayonets of the English open vast domains to Protestantism in Bir-

Battle of Salamis.





mah and China; and, more recently, the American arms gain from the Pope large territories in Mexico.

It is impossible to go into the *details* of the wars here alluded to, or to trace, in more than a general survey, their results on the destinies of the world, what God has brought out of them.

We take our stand on the heights that overlook the plain of Marathon. Stretched over that plain is a vast multitude of hostile men clad in all the magnificence of an Oriental army, and flushed with the victories of a hundred fights. They have come from the center of Asia to determine the destiny of Europe—whether the effeminate manners, the sophistical philosophy, the elastic morality, and the subtile, sublimated religion of the East shall cross the Dardanelles, and forever bind the mind of Europe in the chains of a luxurious Orientalism; or whether should prevail there a more vigorous civilization, more manly institutions and manners, a true and practical philosophy, a purer morality, and society and government of a higher order—all soon to be energized by the yet more powerful element of Christianity.

On those heights you see encamped about you a little band of a few thousands of brave men nerved with the consciousness of a righteous cause, yet seem awed by the overwhelming number of the foe. Their brave leaders deliberate, and determine to give battle. They rush down the mountain-side, stretch their slender line across the plain, and with an impetuosity and determined bravery that characterizes earnest, Heaven-sent men, and inspired with the thought that the destiny of Greece—and, though they knew it not, the destiny of Europe and of the world hung on the issue—they attack the invaders. You then see nothing but confusion, carnage, and victory on the part of the brave Athenians. But the historian now sees in it a result far-reaching, and as permanent as time.

Passing by the world-renowned Straits of *Thermopylæ*, where the noble Spartans, ten years later, bravely executed their bloody mission, in the progress of the great providential scheme—and *Salamis* and

*Plataea*, where the noise of well-fought fields plainly tell of the finishing of the work begun at Marathon, we follow the stream of human advancement through the states of Greece, and take note how it grows clearer, deeper, and broader, as it receives, during three fourths of a century, accessions from the literature and science, the improved philosophy and better manners, the higher order of government and society, and the purer morality and more refined religion of the Greeks. But Greece has soon added all she has to contribute, and henceforth she shall cease to be the *direct* medium through which to advance the cause of God and man. Not a little peninsula, but all Europe shall become the arena on which to work out the great problem of human advancement. Many nations and languages, and a large extent of territory should henceforth become its theater.

The stream of civilization was now setting in toward Western Europe, where it should flow in a deeper and broader channel, and fertilize a vastly greater territory. But Providence had yet a stupendous work to achieve before the scepter could pass into Europe. The Roman Empire must be extended, consolidated, and strengthened before she shall be prepared to receive the trust, and it was needful that what had been so prosperously begun in the little Grecian States should be matured and extended over the wide realms of the Macedonian Empire. The westwardly rolling tide of Orientalism must be arrested. For this purpose the strong arm of Persia must be completely broken, and for similar reasons the nationality of Egypt, Tyre, Judea, and other nations that fell before the mighty conqueror of Macedon, must be abolished. Hence the objects and the results of the wars of Alexander the Great.

But Alexander did more than to act as the sentinel, the bloodhound of war, to turn back the encroaching tide of Orientalism from Europe. He opened a highway between Asia and Europe, which was of immense importance to Europe, and to the prospective advancement of man in the new and enlarged arena of his pro-



gress westward. He built cities, as Alexandria, which served as great depots and thoroughfares, not only for the commodities of Asiatic merchandise, which now poured into Europe from the East and became a no inconsiderable element to prepare Europe for her future destiny, but the same highway became a channel for the introduction into barbarous Europe of whatever of the civilization, learning, refinement, and the arts of Asia was worth transplanting. Nothing could be better fitted to accomplish these purposes than the wars of Alexander. This mighty man was Heaven-commissioned to drive the furious car of War through the center of Asia, and to trample down in its course cities, empires, and institutions, which, having served their destined purpose, must now be put out of the way to make room for higher developments on a European and American soil. The little states of Greece must be annihilated, or at least so absorbed in a great empire, that all which they possessed of permanent value might be diffused over a greater surface. Persia must be arrested in her western progress, humbled, and finally prostrated. Egypt and Tyre, two great centers of civilization and wealth, had now fulfilled their destiny, and must yield their supremacy to the rising Empire of the West.

But where and by whom were these things done? Undoubtedly by Alexander, and in his victories over the states of Greece; at the battle of Arbela and of Hydaspes; before the walls of Tyre, and in his conquests of Egypt, and in Africa. His puissant arm was, in the purposes of God, nerved to do a work which, in its results, tells powerfully on the nations down to the present day. Heaven had said to the onward rolling waves of Orientalism: "Thus far shall ye come and no farther;" and who but this legitimate son of Mars was the commissioned agent to keep back what should not pass the appointed boundary, and to open a passage for all that might subserve the great providential arrangements now so evidently begun in the West?

But we must not overlook how, in another respect, the growing power of the early Grecian states was

curbed and prevented from occupying that place in Europe which was reserved for the future Roman Empire. The Athenian Republic had formed the plan of universal empire. Having already successfully repelled the Persians at Marathon, she designed to conquer Sicily, Italy, Carthage, Gaul, and the Grecian states. This would be to conquer the world. Rome then had not been; and the states and kingdoms which have arisen out of that empire had been penetrated with the semi-heathenish civilization, philosophy, civil polity, and religion of Greece, instead of that higher order of civilization which pervaded Rome and the nations which sprung from her.

But how and where again did Heaven decide whether rising Rome should be crushed in the germ that Greece might give laws to the world? The Athenians had laid siege to Syracuse, a strongly fortified city in Sicily, and in the result of this siege lay hid the destiny of Athens, Greece, and the future progress of the world. If victorious, the grand scheme of Grecian conquest might be carried out; if unsuccessful, Greece must retire into her little peninsula and become absorbed in the conquests of her northern neighbor. We watch the deadly struggle about the walls of Syracuse. We see in it only armies marching and countermarching—the deadly onset—the heart-sickening carnage—the stratagems and wicked schemes of war—the wicked men engaged, and the selfish, wicked passions engendered. But as the historian looks back on that scene of carnage now, he sees something more than the death-struggle of a few thousand men. The destiny of the world was suspended on that fight. The aspiring Grecian state was vanquished, and Europe was spared for a better destiny.

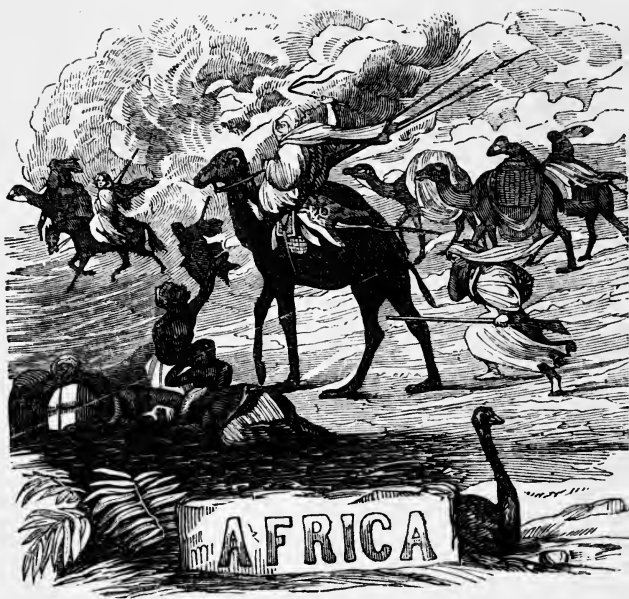
While the Great Warrior of Macedon was fulfilling his mission in Asia and Africa (a mission of carnage and bloodshed), the beneficial results of which were felt in Europe a thousand years afterward, the colossal Roman Empire, like a young giant preparing to run a race (and what a race!), was growing into a gigantic manhood. But by what means did she begin to

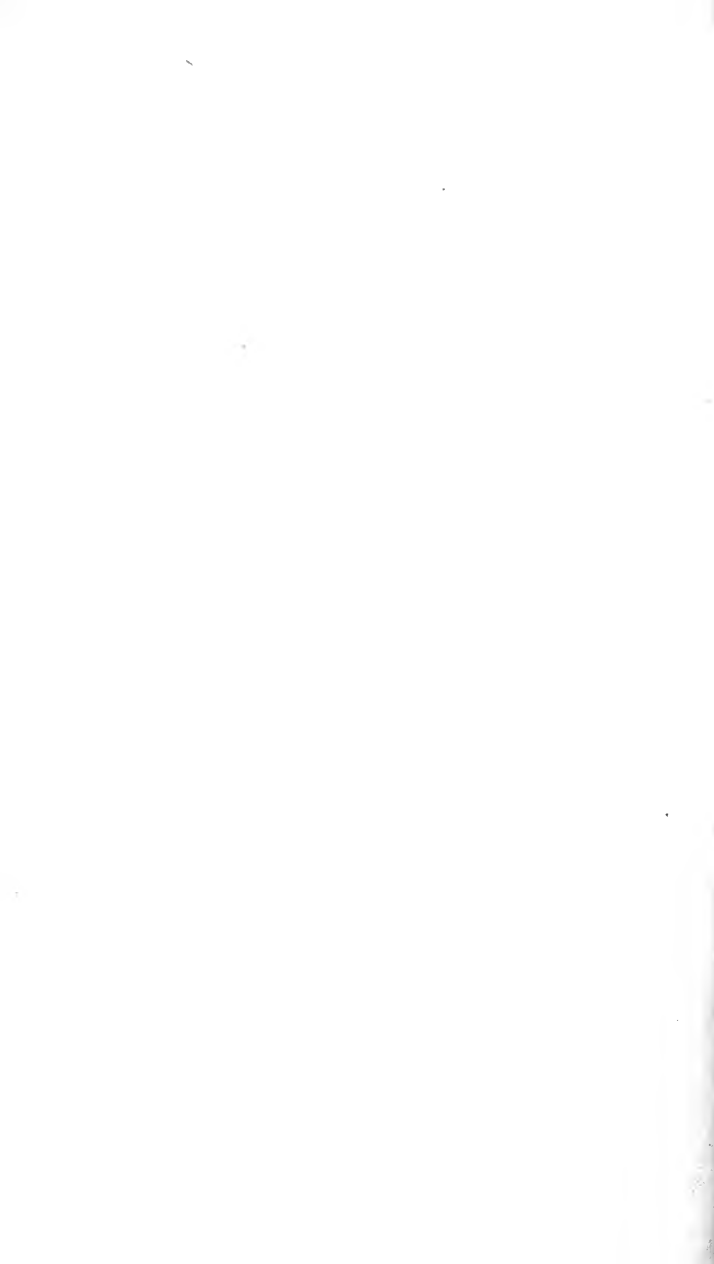
exist—by what means grow to her enormous stature, and with her great iron feet trample the nations in the dust; and by what means was she at last compelled to yield the scepter of empire into better hands? The hoarse voice of war replies. The history of Rome is little else than a history of her wars. And when the glory should depart from her, and she should cease longer to be Heaven's medium through which to advance the cause of man, and when he would transfer still farther westward all of Rome that was worth preserving, a sword still went before. War prepared the way for the establishment of the Germanic Empire, built up the European states, planted the Saxons in Great Britain; and as the star of empire moved westward, it was everywhere heralded and the way prepared by the confusion and carnage of the battle-field.

Did space here allow of details, we might easily quote the records of the wars and battles which amid ignorance and barbarism opened a passage for the onward march of civilization. The first light that disturbed the darkness of the barbarous nations of Europe was the light which flashed out from the dark cloud of war. The first thunder that shook those slumbering nations was the thunder of war. We might refer to the wars of Rome, which added conquest to conquest, and made Rome the world; and then extended the language, the laws, and institutions of Rome to her remotest provinces. Or we might speak of the war in Germany, near the commencement of the Christian era (A. D. 9), when the renowned Arminius, the old Saxon, turned back the Roman legions, and thereby determined the grave question, whether Rome should transmit to Europe the civilization she had received from Greece, and the rich accessions which she had added, through the Germanic race and the Anglo-Saxon stock, or whether it should travel through Gaul and Spain, and become identified with races as different from the old, pure, hardy, brave, industrious, virtuous German races, as the present Anglo-Saxons are from the giddy, mercurial French, and the surly, indolent Spanish. This point, a turning-point in the destiny of

Europe, was gained at the famous battle of "Winfield," where the noble and brave Arminius overthrew the Roman legions, and forever arrested Roman power in Germany, and prepared the way for the establishment of the future German Christian empire, out of which come our Anglo-Saxon fathers, and whence arose the English nation, English law, language, civilization, society, and whatever of English power and influence is, the world over, the acknowledged, modern element of human advancement.

We might here trace the agency of a series of wars which subdued many a barbarous nation and gave nationality to Germany; which kept at bay the overwhelming power of Rome, and which opened the way for the establishment of the chosen race in the British Isles. But the history of those tumultuous times furnish us with a yet more signal instance. The Roman Empire, Germany, all Europe, seemed on the verge of being overwhelmed by a terrible avalanche from the highlands of central Asia. The barbarous Huns, under the guidance of the fierce, brave, and sagacious *Attila*, had swept, like a meteor of desolation, over all Northern Asia, including China, and ruled with a rod of iron all the nations between the Baltic and the Levant. All Eastern Europe was theirs, and one deadly blow more, and all Western Europe would be brought within their dreadful embrace. The work of centuries, the fair fabrics of Greece, and the still statelier structures which Rome had added, would be trampled beneath the Vandal feet of the barbarous Hun, and the hope of Europe and of the world would set in darkness. Then "Modern Europe" had not been. England, with her world-encircling influence for human progress, had not been, and the star of Liberty had never arisen in America. But the great Eastern "Scourge" had fulfilled his dreadful mission; his bounds were set; he had inflicted the just judgments of Heaven on corrupt Christian nations; and now his mighty arm must be broken. Flushed with the victory of a hundred fights, these barbarous foes (A. D. 451) invaded Gaul, and nothing seemed to hinder that





in a few years all Europe would groan beneath their heavy tread. Rome, though she had nearly accomplished her destiny, had yet another bloody mission to execute. The degenerate Romans were once more roused to their ancient prowess, and Aetius, the last of their generals, led a formidable army into Gaul, and in conjunction with the brave Theodoric, king of the Visigoths, joined in deadly strife the Great Barbarian and struck the death-blow to the power of the invading Huns. By this means Germany was spared, that the German states might consolidate an empire and form a nationality; receive the heritage which had been for centuries accumulating; prepare the race which should transmit it to the farthest and the latest nations of the earth. This victory over the Hunnish host not only rescued from destruction the old age of Rome, but preserved for centuries of power and glory the Germanic element in the civilization of modern Europe."

Historians have not failed to note the important issue to the world of this contest against Asiatic barbarism. Rome had fulfilled her destiny. "She had received and transmitted through her once ample dominion the civilization of Greece. She had broken up the barriers of narrow nationalities among the various states and tribes that dwelt around the coasts of the Mediterranean. She had fused these and many other races into one organized empire, bound together by a community of laws, of government, and institutions. Under the shelter of her full power the true faith had arisen in the earth, and during the years of her decline it had been nourished to maturity, and overspread all the provinces that ever obeyed her sway."\* Rome was no longer needed; yet it most deeply concerned the destiny of the world what nations should receive and transmit "Rome's rich inheritance of empire." Whether the Goths and Germans should, out of the splendid fragments of that broken empire, construct states and kingdoms that should become "the free members of the commonwealth of Christian Europe;

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\* Ranke's "History of the Popes."

or whether Pagan savages from the wilds of Central Asia should crush the relics of classic civilization and the early institutions of the Christianized Germans in one hopeless chaos of barbaric conquest." Such was the question decided on the plains of Chalons.

But we may trace the same terrific agency in another line. Passing over the well-known Punic wars, in which Rome and Carthage, the two great rival powers for universal empire, after many a hard-fought battle, finally settled, on the banks of the Metaurus, the question of Roman supremacy, and gave a death-blow to the rival race, we turn to the great Saracenic Empire which, like a great cloud of locusts, arose in the seventh century, and, at the end of its first centenary, had spread over a great part of the known world. Mohammedanism was a Heaven-commissioned scourge to chastise corrupt Christian nations, and to inflict the just judgments of God on all Pagans. And most emphatically was this dreadful mission executed by the *sword*. The Moslems covered the earth with carnage; and they thought to do more than to execute their appointed mission. They turned their hostile spears toward the very heart of Europe, and, to all human ken, it seemed impossible that their career should be arrested. Rome had lost the power of resistance; the German Empire was but crudely formed, and there seemed no power that could turn back the fierce and victorious warriors of the Crescent. But God prepared a "Hammer" which should break them in pieces. Charles Martel (Charles, the great mallet) had been raised up at this time, and prepared to confront as brave a man as ever led a Saracenic host. Already had the followers of the Prophet dissevered half the Roman Empire, and Persia, Syria, Egypt, Africa, and Spain lay prostrate before them. The great Abderahman was now placed at the head of one of the best armies that ever took the field; and nothing that bravery, discipline, ambition, pride, past success, and confidence could do, was wanting to secure for this army a victorious career through all the rest of Europe. This formidable host cross the Pyrenees; their



march is signalized by an almost unparalleled havoc and devastation. Nothing can stand before them. They at length appear before the walls of Tours. Here the Saracenic Napoleon meets in deadly strife the man of destiny. An awful death-struggle follows. For seven days the dead are piled on dead, and the earth drinks in blood without measure. Charles and his brave Franks are victorious. Abderahman is slain; a wretched remnant of the countless hosts of Mecca are driven back, and Europe is forever saved from the iron rule of the calif. The spirit of the Cross, and not of the Crescent, shall henceforth energize the westwardly advancing civilization of the world.

We have seen how the lines of Providence had for generations been converging toward the British Islands, and pointing that out as the center of the next great empire, and they who speak the English language the next chosen agents in the ever-onward progress of man. But the mission to be executed by the nation that should now have the supremacy, and by the race that should next be the ministers of Providence, must differ in their character from any that had gone before. No preceding nationality and no preceding national character would serve the Divine purposes now. The Roman Empire and most of the nations of Europe had already contributed largely to the construction of the new and reviving empire. The ravages and issues of war had already brought together Romans, Celts, Saxons, Goths, Danes, and Norwegians; yet the compound was not complete. There must needs be another element of a higher metal. In the formation of national character is displayed the same Divine wisdom as appears in the formation of other agencies by which to advance his cause. The whole is a system of reconstructing and new compounding. By the strong power of His arm; by war, more usually, he breaks to pieces old systems; and by another series of wars, perhaps, he constructs out of such of the broken fragments as he does not reject a new system better suited to the times. Already the *Saxon* element had become predominant in Britain. There could be no better sub-

stratum of national character. It is the groundwork of the English character; and yet scarcely more than the groundwork. English character had been quite another thing, had it not been incorporated with the *Norman*. England and her descendants are indebted to the Norman Conquest for the brave, enterprising, chivalric character which distinguishes them the world over. The native nobility, the high bearing of the English race is the Norman element. The Saxons were of Germanic origin, staid, industrious, persevering, plodding, patient, distinguished for the more quiet and enduring virtues and higher moral developments. They exhibited, as far back as we can trace their history, an innate love of liberty, and were a law-loving and a law-abiding people. But not till the blood in their veins had been "*high-mettled*" by the chivalrous Normans, were they full-grown Englishmen. Never was there a happier mixture of blood. The result was, the noblest race that ever lived. It was the Conquest that infused in the Saxons a new virtue, and it was from this union that the political liberties of England arose and have been so nobly maintained.

By what means was this singular element infused into the then dominant race on the British Island? Undoubtedly by war and conquest. Had the battle of Hastings issued in the expulsion of the invading Normans, we might have heard nothing of the British Empire, of constitutional government, of American liberty, and of the present advanced condition of the world in every thing that goes to aggrandize and bless man. This, under God, has been achieved through the mighty power of English character and English institutions. Amid the carnage of the hard-fought field of Hastings was laid the foundation of English greatness and power. Still the superstructure was to be raised. Nothing was yet matured. There was no England—no Magna Charta—no well-arranged government—no potent institutions that should revolutionize the world. The English Empire was to be consolidated—its nationality to be created—the native tribes of the island must be absorbed in the two pre-

vailing races, and Britain must be cut aloof from Continental alliances and dependencies. But to tell *how* this was done would be to rehearse the records of a score of wars.

"The long and obstinate conflicts," says Alison, "which the Anglo-Saxons had to maintain, first with the natives, and afterward with each other, were the first cause which, in the British Isles, revived the energy of the people. The small divisions of the Saxon kingdoms, by producing incessant domestic warfare, and bringing home the necessity of courage to every cottage, eminently contributed in this way to the formation of national character." Indeed, he affirms that these laid the original foundation of English character.

We read the records of the inveterate and bloody wars which were for a long series of years waged between England and France. Those were wicked hostilities which engaged the worst passions of man. Yet seldom have we occasion so profoundly to admire how God, in all the bloody, wicked conflicts, made the wrath of man redound to his own glory. In the first series of these wars we find England losing one after another of her provinces on the Continent, and solidating and strengthening her empire at home. And next we find the very existence of France threatened by the power of British arms. Modern France was essential to European civilization, and therefore she must not become a subject province of England; and modern England was equally essential to the civilization and social and moral advancement of the world, and therefore she must not be allowed to become (as at one time she seems in danger) a province of France. Both these objects were secured by those long protracted and desolating wars which make so large a part of the history of England and France—from the date of the battle of Hastings, in 1066, to the battle of Orleans, in 1429, which was followed by a speedy and final expulsion of the English from France.

Few wars are more distinctly marked by the Divine interposition than the one last referred to. England had possession of all the northern portion of France

as far as the river Loire, and her victorious army, led by one of the bravest and most experienced generals of the age, was marching to the conquest of the southern portion. To all human foresight nothing would prevent the conquest of France, and the annihilation of her nationality. Already the stronghold of Orleans was in possession of the enemy, and from that point the conquest of the country seem inevitable. This was a dark and desponding day for France. But mark here the interposition of the Divine Hand! Deliverance arose from a source the most unexpected. In the little retired village of Domremy there dwelt a poor peasant, who there, from year to year, pursued in quiet his humble avocations and reared up his children in the strict practices of piety. These secluded villagers had often heard of the ravages of the invaders, and at the age of thirteen his daughter JOAN, afterward known in history as the celebrated Joan of Arc, or the "Maid of Orleans," believed herself to be divinely commissioned to deliver her country. Strengthened by the convictions of five years, she caused herself at length to be brought before the Prince, who, after some hesitation, encouraged her wishes, and at length put her at the head of his armies. She won a signal victory, which saved France from dismemberment, and left her to become a nation only second to England in the great arena of human advancement. "It is impossible," says Prof. Creasy, "to deny her paramount importance in history. Besides the formidable part that she has for nearly three centuries played, as the Bellona of the European commonwealth of states, her influence during all this period over the arts, the literature, the manners, and the feelings of mankind, has been such as to make the crisis of her earlier fortunes a point of world-wide interest; but it may be asserted, without exaggeration, that the future career of every nation was involved in the result of the struggle by which the unconscious heroine of France, in the beginning of the fifteenth century, rescued her country from becoming a second Ireland under the yoke of the triumphant English."

## CHAPTER VII.

More of War as an Agency of Human Progress. The Wars of Spain with the Netherlands—with England. England with France. English Wars in India. The American Revolution. The French Revolution, and the Wars of Napoleon. The Great Conflict.

WE have already followed the bloody footsteps of war, and seen how, as the smoke of the battle-field cleared away, and the groans of the dying ceased, He who extorts life from death, and brings lasting good from the sorest evil, has made the desolations even of the battle-field to germinate and bring forth some of his choicest fruits. We paused in our survey of the great arenas of national contests when we had seen the threatened nationality of France secured at the battle of Orleans, and that (prospectively) great-nation fairly launched in the important career which she has since run among the nations of the earth; and, at the same time, England, who had so glorious a destiny to fulfill, secured too, in her nationality, by the unfortunate issue of her wars on the Continent. She was, by this means, driven back to her own island, and compelled to develop the resources of her own people, and to lay the foundations of those institutions and of that character which has made England what she is, and, at the same time, to cultivate a closer alliance with the German races; an alternative for which the world has reason to be devoutly thankful. For, important as the influence of France has been on European advancement, her influence on the world at large scarcely admits of a comparison with that of England.

But a graver question remained to be decided. It related more especially to the *religious* element that should energize the nation and the race which should go forth to the nations as the divinely-commissioned agents of their civilization and moral advancement. Should the Pope and the priest; should old Roman

Paganism, profanely baptized in the name of Christ, yet full of the spirit of Anti-Christ; should Romanism be the religious element that should leaven the civilizers of the world, that should dwarf the mind, and curb the enterprise, and chill the hearts of the nations; or should the life-inspiring, the elevating, the enlightening, the mind-emancipating, the purifying religion of the New Testament be the religion of the civilizing race?—a religion of form or of the heart—Romanism or Protestantism? Another grave question to be decided amid the commotion and carnage of war.

The great Reformation of the sixteenth century had terribly shaken the nations of Europe, and dissevered large domains from the ghostly dominion of the Pope. Now commenced a struggle on the part of Rome (which continued near a century) to regain her lost possessions. Philip II. of Spain, with his lieutenant, the Duke of Alva, of notorious and bloody memory, became now the champion of Rome. Spain was at this period at the zenith of her power and glory, and seemed fast on the high road to universal empire. There was no power in Europe, but England, that dared question her supremacy, and her colonies extended from the western coast of America to the eastern limits of Asia. Peru, Mexico, New Spain, Chili, the richest portions of the New World, owned the sway and enriched the coffers of Philip, and rich provinces in Asia and Africa bowed at the foot of the Spanish throne. Spain had now just been enriched by the exhaustless mines of America; her army was the best disciplined and furnished of any in the world, and was commanded by the Prince of Parma (Alexander Farnese), the most distinguished military genius of the age. Portugal, with all her dependencies in the far West and the far East, had just fallen into the hands of Philip. France had become too weakened to offer any effectual resistance to his ambition. Philip, therefore, had on his side the power of enormous wealth, of numbers and extensive territory, and of the best army in the world; the power of the Pope and the priest, of superstition and the most unrelenting

bigotry ; and, to human sagacity, no earthly power could stand against him.

Thus fortified at every point, and replenished with all imaginable resources, Philip turned his arms toward the Low Countries to suppress, with the sword, the rebellious tendencies of Protestantism in the Netherlands ; and the result was the establishment there of a Protestant kingdom. Irritated by his reverses there, though not yet glutted with the blood of 36,000 martyrs, and determined to attack Protestantism in its stronghold, Philip fitted out an armament against England, known as the Spanish Invincible Armada, which for pride, wealth, magnificence, the munitions of war which it contained, and the provisions and resources of all kinds which it carried, and the number and character of the men who accompanied it was, perhaps, never excelled by any armament that ever floated on the deep. It threatened to annihilate England at a blow ; and with England, to prostrate the reformed religion. But the overruling Hand was most signally in that war, and he brought out of it results the most glorious, and as lasting as time. He had placed upon the throne of England at that time the stern and invincible Elizabeth ; he had trained in the navy of that country some of the most distinguished admirals that ever commanded on the seas—such men as Drake, Hawkins, Frobisher, Howard, and Walter Raleigh ; he had sent a series of disasters on the invaders. The crisis came, and the enemy were scattered as by the breath of the Almighty. England triumphed ; Protestantism, liberty, and religion were established on a surer foundation than ever before. England should henceforth become the palladium of the reformed faith, and the medium of transmitting its blessings to future times and nations ; and the strong arm of Spain was here broken. She never recovered from the disasters of these wars. The Duke of Alva, in his merciless ravages in the Netherlands, kindled a war which burned sixty-eight years—till the conclusion of the Thirty Years' War—and cost Spain \$800,000,000. Spain, spoiled of her treasures, bereaved of her best

men, and suffering the righteous retribution of Heaven, has, from that hour, fallen from her high estate and become one of the most helpless and despicable nations on the face of the earth; while England, on the other hand has, during the same period, been filling up a history grand beyond any thing the world has before known.

The Thirty Years' War, which devastated Europe, was but the protracted struggle of Protestant nations, on the one hand, to protect themselves against Romish invasion; and of Popish nations on the other, to reconquer the states which, by the Reformation, had been wrested from the iron sway of the Pope. If Protestantism *gained* nothing by the struggle, it is much that she secured what she already had. She parried the thrusts of the Beast, and kept him at bay till the English lion was grown.

A crisis was approaching. We have but recently seen Spain grown into the great power of the Beast; gaining the ascendancy and threatening to trample the Reformed Church and all Protestant dominion in the dust. And we have seen, too, how God interposed, through the terrific engine of war, to arrest and prostrate this power. We shall now see the Beast gathering strength again, and consolidating his powers in France, and preparing for another onslaught upon Protestantism. Spain, paralyzed by the shock which demolished her Invincible Armada, had sunk to a second-rate power, and has never recovered herself. France now in her turn became the Euphrates which nourished the great Babylon. How great were the swellings thereof the history of the French Empire in the reign of Louis XIV. doth abundantly testify. As Spain declined, France grew. When Louis XIV. ascended the throne she had already for nearly a century been gaining strength and consolidating into a great nation; but not till this extraordinary man came to the throne did France become a formidable power in Europe. "Not only was his government a strong one, but the country he governed was strong—strong in its geographical situation, in the compactness of its



territory, in the number and martial spirit of its inhabitants, and in their complete and undivided nationality." Vigor was displayed in every branch of the government: in finances, in military arrangements, in public works, in a vigorous police and judiciary. Already the colossal power of France threatens the liberties of Europe and the safety of Protestantism. But next we see the late formidable empire of Spain annexed to France. The ambitious Louis now sways his scepter over the united empires of Francis I. and Charles V. In the acquisition of Spain he had extended his empire over the Netherlands, Sardinia, Sicily, Naples, Milan, and other possessions in Italy; over the Philippines and Manilla islands in Asia; and over the greater part of Southern and Central America, California, and Florida.

Spain, though debilitated by misrule, yet with her immense colonial possessions and wealth, both at home and abroad, possessed enormous resources, which only needed a vigorous hand to resuscitate. Louis had both the ability and vigor to wield the power thus placed at his command. His throne was the embodiment of the power of Rome. The Protestant nations were fully apprised of this, and had already formed an alliance against France. No one European power could hope to stand against this formidable nation, and it seemed a hope against hope that all united could stand. England was to Protestantism what France was to Popery, and consequently the subjugation of England was the darling project of Louis. And the probabilities at this point are altogether in favor of his success; and what then would have been the condition of Europe, and the prospects of the world, and of the Protestant religion? These are so admirably summed up by Alison that I will quote his words: "Had a power, animated by the ambition, guided by the fanaticism, and directed by the ability of Louis XIV. gained the ascendancy in Europe, beyond all question a universal despotic dominion would have been established over the bodies, a cruel spiritual thrall-dom over the minds of men. France and Spain united

under Bourbon princes and in a close family alliance—the empire of Charlemagne with that of Charles V.—the power which revoked the Edict of Nantes and perpetrated the massacre of St. Bartholomew, with that which banished the Moriscoes and established the Inquisition, would have proved irresistible, and beyond example destructive to the best interest of mankind.

“The Protestants might have been driven, like the Pagan heathens of old by the son of Pepin, beyond the Elbe; the Stuart race, and with them Roman ascendancy, might have been re-established in England; the fire lighted by Latimer and Ridley might have been extinguished in blood; and the energy breathed by religious freedom into the Anglo-Saxon race might have expired. The destinies of the world might have been changed. Europe, instead of a variety of independent states, whose mutual hostility kept alive courage, while their national rivalry stimulated talent, would have sunk in the slumber attendant on universal dominion. The colonial empire of England would have withered away and perished, as that of Spain has done in the grasp of the Inquisition. The Anglo-Saxons would have been arrested in their mission to overspread the earth and subdue it. The centralized despotism of the Roman Empire would have been renewed on continental Europe; the chains of the Romish tyranny, and with them the general infidelity of France before the Revolution, would have extinguished or perverted thought in the British Islands.”

But the Divine purposes could not fail. England should not be subjugated—France should not prevail—the progress of the world should not be arrested and turned back into the darkness of the dark ages. No good destiny could be associated with France. She was a doomed nation. She was drunk with the blood of the saints; the mark of the Beast was upon her, and she should remain reserved in *chains of darkness* until the great day of her reckoning. And how awfully has the past history of France verified such an anticipation! Her kingdom has been full of darkness; her counsels have been confounded, and the energies

of a singularly energetic and active people have not, except during some short spasms, been able to make France scarcely more than a fickle and a frivolous nation. Sad indeed would be the condition of the world at the present day had France and the French people been permitted to take the lead in the work of human advancement. With her religion like an incubus upon her, she can not herself progress; and with the indignant frown of Heaven upon her for her past guilt, she could at best be but a blind leader of the blind.

The crisis came; and war again decided the great question between Rome and the Bible. England, Sweden, and the Protestant states were found in alliance against France and her dependencies. The base and brave—the great and truly heroic and sagacious Marlborough led the allied forces. After much turmoil and carnage of war, the two armies stood confronting each other on the banks of the Danube, near the village of Blenheim, and here, by a slaughter almost unparalleled in modern warfare, the ascendancy of Protestantism was established. France was humbled, and the Anglo-Germanic race were left unimpeded by the great Romish millstone, to prosecute their mission of human progress.

Yet the struggle did not end here. Though in the supremacy of England and the weakening of France the power of Rome had been checked in Europe, yet both in the far East and in the far West the world went wondering after the Beast. The Scarlet Lady of the Tiber seemed more than compensated for her losses in Europe by her vast acquisitions abroad. Asia, "the world of the hoary past, and America, the world of the brilliant future," seem about to meet and bow together at her footstool. In America, France, the right hand of Rome, claimed as his nearly the whole of the New World. The French flag was seen on the shores of the St. Lawrence and the Great Lakes, and through the rich prairies of the West to the Mississippi, and the whole of that wide and beautiful valley from St. Anthony's Falls to the Gulf of Mexico was, by reason

of French dominion, the land of the priest and the crucifix. Pittsburg (Fort Du Quesnes) was a French settlement, and the rich lands of the Ohio, French territory, and Lake Champlain and Lake George were held by the same authority. Central America and nearly or quite all South America were bound to Rome by the same "chains of darkness." Rome, in her pride, already saw the Amazon and Orinoco, the Mississippi and the St. Lawrence, pouring into her lap the riches of a continent, and the Seven Hills adorned by the exhaustless treasures of our mines.

While, on the other side of the globe, the wealth of India and her teeming millions of immortal souls, seemed quite as nearly in her grasp. "At the middle of the last century [says one in whose language I am happy to speak\*] the peninsula of India, containing about one sixth of the human race, seemed about to pass from the dominion of the Great Mogul to that of 'his Most Christian Majesty' of France, 'the eldest son of the Church.' France had established her empire over thirty millions of people in Southern India, while yet England had only a few trading agents at Calcutta, Madras, and Bombay, and these despised and insulted both by French and natives. The idea of an Indo-British empire had occurred to no human mind. The existence of England's commercial factories even was in peril. But the idea of an *Indo-French* empire, to be governed *nominally* by native rulers, and supported by native armies under European discipline and command, had occurred to the sagacious and aspiring Dupleix, French governor of Pondicherry; and he was marching triumphant and almost unresisted to its fulfillment. The throne of Delhi trembled before this son of the Church. And what a prize stirred his ambition! The realms of the Great Mogul, stretching from the peerless heights of the Himalaya to Cape Comorin—surpassing in extent the twenty-five American States east of the Mississippi, with revenues more ample and subjects more numerous than belonged to

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\* Address of Rev. James Kilbourne.

any European state—India, the goal of the merchant, and the conqueror for thousands of years—India shall be a province of France, and the jewels of Golconda and the gold of Delhi shall enhance the magnificence and the power of the Holy Catholic Church. Well might France and Rome exult. The one should see her power forever exalted above that of her Saxon rival. The other might install her priests and saints in every Hindoo temple, transfer the funeral pile from the widow to the heretic, and compel a hundred millions of people to be baptized and saved at once. But India is the heart and crown of Asia, and they who rule in India rule sooner or later from Egypt to the Yellow Sea. A hundred years ago, Rome might think she almost saw her crucifixes erected by the valor of loyal Frenchmen upon all the mosques and pagodas of Asiatic infidelity, from Mecca to the Chinese Wall.

“But God said to Rome, ‘Thy counsels shall not stand. India and Asia are not thine.’

“Sitting by a writer’s desk, in an English commercial house in the city of Madras, was a young man twenty-five years of age, who knew not God. Desperation showed through his sullen face. A dark soul looked out from under his black, heavy brow. His temper is fierce. He can not bear restraint. He knows no fear of God or man. He loathes his daily duties. His pay is small. No joys of friendship cheer his weary life. His health fails. Of either pleasure, wealth, or distinction he has no prospect. He vows, “I will not live. My pistol shall yield me quick relief.” He loads well the deadly thing. With desperate heart he holds it to his head. It snaps! But the instrument will not do the guilty deed. He loads and snaps again, but still in vain.

“The name of this young man was Robert Clive, ordained of God (whom he neither loved nor feared) to annihilate the French empire in India and blast the purposes of Rome. Circumstances compelled him to lay down the pen and take up the sword. This revealed his talent and his mission. By sustaining the siege of Arcot fifty days and then repulsing the be-

siegers with almost incredible skill and valor, he struck the death-blow of French and Papal power in that quarter of the world, and the Indo-European empire which Dupleix had projected for Papal France was turned over to her great Protestant rival. Again the rising empire which Clive had founded was in peril. Its fate depended upon his vanquishing sixty thousand hardy troops from Northern India, rallied by the base Surajah Dowlah. Clive had but three thousand men. For once he yielded to the counsels of fear and consented not to fight. But he could not rest. One hour of agonizing thought *alone* made him Robert Clive again, the desperate. One hour of battle more, and the victory of Plassey revealed God's decree, that British dominion in India and Asia should endure. Thus did Jehovah smite the scarlet hand stretched out to grasp the Eastern hemisphere, a hundred years ago."

The battle of Plassey decided the question of an Anglo-Indian empire laying at the feet of a great Protestant nation the wealth, the power, and the teeming millions of Hindoostan.

Through the dreadful instrumentality of war, not only was French rule and Romish domination extinguished, and a Protestant government established in its stead, but the same bloody agency has been engaged till all Hindoostan, and Birmah, and China are made an open field on which the good seed of European civilization and the reformed religion may be freely sown. English dominion, if not supreme in every nation of Asia, is everywhere powerful and dominant.

But while war was achieving its deadly, its all-influential mission in Asia, the "French wars" in America were working out a result not the less enduring or far-reaching. Wolfe struck the decisive blow at Quebec, a blow which loosed the bonds of French dominion in North America, and finally extinguished it throughout the whole continent.

In like manner we might open to the records of the American Revolution—of the bloody conflicts which, following upon the war for American Independence,

agitated Europe, and made France what she was under the great Napoleon; and then the wars of the "Allies," which arrested the fearful power of this extraordinary man, and took from France the dangerous power which she had acquired. And the same line of illustration would lead us (for we should see suspended over them all the same all-controlling Hand) to traverse the battle-fields of the protracted and devastating wars of the English in India, Birmah, and China; or to follow the footprints of the bloody demon, as he relentlessly stalks over the plains of Mexico.

In the war that separated the American colonies from Great Britain, neither Americans, nor Englishmen at the present day, nor the well-wishers of human progress in any part of the world, are slow to discover or unwilling to admit that an issue was secured of the most momentous consequence. It gave birth to the American Republic—to American liberty—to all those free institutions which distinguish our country from the governments of the Old World. On the clearing away the smoke from the battle-fields of Saratoga and Yorktown, the germ of a great empire which had for a century and a half been taking root, sprung into existence and rapidly grew into the dimensions of its present colossal stature. America was undoubtedly a field reserved for the development of a higher civilization and Christianity of a higher type than had been, or was ever likely to be, realized in the Old World.

We have already seen how the sword, as overruled in its dreadful career by the Almighty Hand, prepared a people in Germany to become the substratum of that extraordinary race which at present seems destined to revolutionize the world, and signally to advance all the great interests of man; how war preceded their westward march and established them on the British island; grafted upon them other races, and finally compounded the present English race; and how from time to time war broke the strong arm of Rome (nerved generally by France), and saved Protestantism from annihilation; and when for the more perfect con-

summation of Providential arrangements the time approached that Protestantism should have a freer and more perfect development in the New World, and a second great family of the English race should have a separate existence and field of action, we have again seen the sword cut the ligaments that bound the daughter in the New World to the mother in the Old. A new nation in consequence sprung up under auspices better suited than any previous nation to be used in the more rapidly advancing condition of the world.

It may be too common, and seem to savor too much of national prejudice, to dilate on the present importance and the prospects of America. Yet we should be blind to the singular providential dealings of God with this country not to indulge the idea that the English race in this New World have a part yet to act in in the great drama of human affairs which has yet scarcely begun to transpire. The extent of our territory; the unexampled ratio of the increase of our population; the exhaustless resources of our soil, forests, and mines; the aggressive, enterprising character of our people; our commercial advantages; our institutions so admirably suited to the general progress of the world, and its final emancipation from ignorance and despotism; government, society, education, the Press, and the Christian Church organized on a platform which allows these potent elements of progress more freely and effectively to fulfill their mission in the world—these are some of the things which indicate the part which America is yet to play in the great drama of nations.

But we have no need here to speak the language of national partiality. We may quote the opinions of those whose sin it never has been to be blinded by prejudice either toward us or our institutions. An English journalist, speaking of the unexampled growth of the United States in all the elements of national prosperity, sums up in this wise :

In an interval of little more than half a century, it appears that this extraordinary people have increased above 500 per cent. in numbers, their national revenue has augmented nearly 700 per cent., while their



public expenditure has increased little more than 400 per cent. The prodigious extension of their commerce is indicated by an increase of nearly 500 per cent. in their imports and exports, and 600 per cent. in their shipping. The increased activity of their internal communications is expounded by the number of their post-offices, which has been increased more than a hundred fold, the extent of their post-roads, which has been increased thirty-six fold, and the cost of their post-office, which has been augmented in a seventy-two-fold ratio. The augmentation of their machinery of public instruction is indicated by the extent of their public libraries, which have increased in a thirty-two-fold ratio, and, by the creation of school libraries, amounting to 2,000,000 volumes.

They have completed a system of canal navigation which, placed in a continuous line, would extend from London to Calcutta, and a system of railways which, continuously extended, would stretch from London to Van Diemen's Land, and have provided locomotive machinery by which that distance would be traveled over in three weeks at the cost of 1½d. per mile. They have created a system of inland navigation, the aggregate tonnage of which is probably not inferior in amount to the collective inland tonnage of all the other countries in the world; and they possess many hundreds of river steamers, which impart to the roads of water the marvelous celerity of roads of iron. They have, in fine, constructed lines of electric telegraph which, laid continuously, would extend over a space longer by 3,000 miles than the distance from the north to the south pole, and have provided apparatus of transmission by which a message of 300 words, dispatched under such circumstances from the north pole, might be delivered *in writing* at the south pole in one minute, and by which, consequently, an answer of equal length might be sent back to the north pole in an equal interval. These are social and commercial phenomena for which it would be vain to seek a parallel in the past history of the human race.

The same generous and noble sentiments toward this rising Republic are beginning to be reiterated by not a few of the ablest journals in England. The London *Christian Examiner* speaks without stint or grudging:

On America, in her present position, we look with intense interest. Her whole history is interwoven with the fate of Europe, and there is not a state in the wide-spread continent of the Old World which is not destined to feel and to be affected by her influence. No force can crush the sympathy that already exists, and is continually augmenting, between Europe and the New World. The eyes of the oppressed are turning wistfully to the land of freedom, and the kings of the Continent already regard with awe and disquietude the new Rome, rising in the West, the foreshadows of whose greatness, yet to be, are extending dark and heavy over their dominions, and obscuring the luster of their thrones! Since these enlightened utterances were given forth, America has doubled her population, and such are her national resources, that her influence is confined by no shore. During the last quarter of a century she has made astonishing progress, and ere long will challenge the older states of Europe to divide with them the honor of taking the lead in the advancement of society. Her canvas is now spread to every

breeze, and covers every sea. Her flag is acknowledged and honored on every shore. She is a country of daring enterprise, and is not only communicating to those who occupy her consecrated soil a "a freer life and a fresher nature," but she is spreading civilization, knowledge, and religion among the most distant nations of the earth. America is a commercial nation, and it is on her commerce and her religion that she must depend for her influence among the nations. It was commerce which gave to Tyre, and Babylon, and her rival, Nineveh, and other ancient empires, their proud and lofty distinction; but it was commerce which had no connection with the religious and the true. It was, therefore, but temporary. Their greatness has passed away. The waves of the sea now roll where once stood the vast and magnificent palaces of wealth and luxury. The monuments of their commercial enterprise and prosperity are now crumbled into ashes. Britain and America are taught that if the sun of their prosperity is yet to ascend and shine forth full orb'd, not only must both nations enjoy a free and unfettered commerce, but that commerce must be sanctified. "Righteousness exalteth a nation," and this righteousness, the great principles of justice and truth, must pervade its commerce, its science, its enterprise. In this is the stability as well as the strength and power of states. In this America holds no common place. Both her navy and her merchant service are greatly under a religious influence—and this influence affects her commerce, which now extends to every coast, and claims the confidence of every people.

The influence of commerce on the improvement and the destiny of the world is secondary only to the all-powerful, all-superior economy of grace. In her commercial position, America is great; but her true strength lies in her religion—in her free, pure, Protestant Christianity. America has the most ample resources to spread the knowledge of the truth over different countries; and which, in its rapidly-increasing greatness, will find aids and supplies larger than have yet been possessed by any empire for benefiting mankind. They are descended from ancestors who, like the Father of the Faithful, for the sake of truth, went to a land which they knew not; and, like the children of Abraham, as they have the truth in their keeping, we trust that they will carry it wide, even to the ends of the earth. They had no need of a dispersion to spread them abroad among the nations; for even now, in the infancy of their origin, their vessels touch upon every coast, their inhabitants sojourn in every country, and religion grows with their growth, and strengthens with their strength. They carry their altars with them into the wilderness, and through them civilization and Christianity will flow on with an ever-enlarging stream till they cover the shores of the Pacific. Even then the ocean will not terminate their progress, but rather open out a passage to the shores of Eastern Asia, till both the Old and the New World are united, and flourish beneath the same arts and the same religion. We have already referred to what America is doing to pour the clear, full stream of her living Christianity into those channels which an all-wise Providence has laid open both at home and abroad. Her benevolence, annually exceeding the sum of five millions sterling for education and religion, is graduated on a noble scale; her first talents and most hopeful energies are devoted to the spread of religion; her churches and her missionaries are to be found whithersoever her commerce has been carried, and her moral influence is as wide as the world. This, in union and co-operation with that of

Britain, is changing the whole aspect of society. The children of both countries are spreading over the globe, carrying with them the elements of universal regeneration. Already, all things are becoming new. The superstitions and errors of ages are melting away; human systems are being shaken to their foundation; earthly creeds are crumbling into fragments; mind is bursting its fetters, and all creation is sighing for freedom. *The day of redemption draweth nigh.* Borne on the chariot of inspiration through ages of time, we are set down in the midst of scenes of surpassing loveliness and glory, when this earth shall be as chaste in principle as it is now impure, and when a brighter light than that which invested the rising world of waters which Omnipotence called out of chaos and darkness shall clothe the whole moral creation, its more than sun-like brightness reflect the glory and happiness of heaven.

Such are the lofty principles and sentiments which possess the bosoms of the descendants of the Pilgrims. In these we have at once the promise and the pledge of American greatness and enterprise. America is now strong in moral power; and so long as she breathes the spirit of the Pilgrims, we hope well, not only for the United States, but for Christendom and the world. In the great conflict which is now opening on the Church of God she will take the front of the battle. In the effort to compass and subjugate the world to the Cross she will press into every field of action. Her eagle stands with unfolded pinions, ready to take her flight to the ends of the earth, and in their upward, onward passage, to scatter blessings richer and more precious than drops from the wings of the morning. May those pinions never be folded till the whole world, renovated and purified, shall repose beneath the shadow of eternal love, waiting for the glorious liberty of the children of God!

"The American Revolution," says one, "was but the winding up of the conflict which brought Charles I. to the scaffold." The battle was for civil and religious liberty; it was not for England and America alone, but for the benefit of mankind. Nor was the American Revolution, properly speaking, "the winding up" of the conflict; it was but another scene in the same great drama, followed by the bloody and tragic scene of the French Revolution, and more recently followed by the recurrence in quick succession of the scenes of 1848, and not to be closed till by some dreadful civil convulsion European despotism, to its deepest foundations, shall be broken up and liberty founded on its ruins.

We can not here avoid a single reference to our last war with England (the war of 1812-15). Though it was generally an unpopular war, and in the estimation of many an unnecessary, and certainly an unnatural war, yet it accomplished lasting and beneficial pur-

poses, which nothing else could. The war of the Revolution had secured the separate existence and the independency of our portion of the great Anglo-Saxon family, and the far-reaching results of such a separate national existence. At the time of the late war we had arrived at a period in our existence when it became necessary that we should assert and be able to maintain a commanding position by the side of Great Britain. And more especially was it needful that we should evince our capabilities to execute our future mission among the nations, by vindicating our power on the ocean. A sense of invincibility had long inspired with courage the people of Great Britain and made her the eldest sister of Neptune. A like sense of invincibility must be infused into the American people, that they may march hand in hand with the mother country in the peaceful conquest of the world. Such was the result of the late war.

We select a single victory which served to infuse into our navy the feeling of supremacy which had already given such a sense of superiority to the British navy. In a speech delivered, 1852, in the American Senate, Commodore Stockton says:

One battle—the battle of the Constitution and Guerriere—was worth more to this nation than all the treasure that has ever been expended upon the Navy. Remember, that at the time of which I speak the British navy and invincibility were, in the minds of most of our countrymen, one and the same thing; and remember, also, that your Executive quailed before the terrors of that invincibility. Your ships were ordered to be laid up, and your coast and mercantile marine abandoned to the enemy.

It was an officer of the Navy (Hull) who, against authority, without orders, in opposition to the will of the Government, went to sea, and with his noble ship and gallant crew achieved for you that victory which astonished the world and electrified our own Government and people, and from its moral effect was worth, as I have said, all the money you have ever expended upon the Navy. The importance, the effect, the value of that fight of Hull's, it is impossible to measure or to explain. In fifteen minutes the trident of Neptune was wrested from the grasp of that heretofore invincible Navy. At that time, sir, the idea of British invincibility was so common, that there was hardly a man out of the Navy, perhaps, who did not believe that one British frigate could take two or three American frigates.

Now, sir, in this state of public feeling, with such odds against them, let me call up here before the Senate some reminiscences of the past. Let me state one fact, if no more, to show the obligation you are under,

not only to the ship, but to the officer, and to illustrate the cause of this victory to have been the superiority of your men. You have as good materials now, but they must keep up with the progress, the improvement of the age in which they live.

"See the bold Constitution the Guerriere o'ertaking,  
While the sea from her fury divides."

See, likewise, that haughty, invincible British frigate lying to leeward under easy sails, impatiently waiting the encounter. See her crew, elated with the remembrances of a hundred battles, in the hope, the joy, the expectation of an easy conquest. Hear their shouts of anticipated triumph, only checked by the certainty of too easy a victory. Now, sir, look to your own "Constitution." See her bearing down to that frigate, that invincible frigate, with St. George's imperious and arrogant ensign. All is silent; no hurrying to or fro; no confusion—all ready to fight and to die for their country.

Again, sir, on board the British ship all is bustle and hurry, and exultation of anticipated victory. All is still and silent as death on board the Constitution. They could not hope for an easy victory, but there they were. I speak not merely of their courage, but of their devotion to their country and to their flag; they resolved to do or die. They bore down on the British frigate without a whisper being heard on her peopled deck.

They had heard of raking fires; they well knew their destructive effect. They had heard of the memorable tactics of the British Navy, and soon perceived that the captain of the British frigate was not to be satisfied with simply taking them, but he would do it in the most approved manner. Steadily Hull goes down, nothing daunted. The British frigate fired a broadside, and then wore round and fired another. Steadily Hull keeps his course. By-and-by the first lieutenant of the Constitution asked Captain Hull if he should return the fire. Hull inquired, "Have you lost any men?" "No, sir." "Wait awhile," said Hull. Steadily he keeps his course until he gets within pistol shot, and then rounding to as if for a salute, with one broadside gains the victory.

If such be the character, such the resources, and such the sources of influence, and the opportunities and the prospects of America, we may, as a nation, thank God and take courage that, despite our many and grievous sins, he will cast his shield about us and keep us as in the hollow of his hand.

When the noble spirits of our Revolutionary struggle pledged their sacred honors and lives on the issue of our war for independence, little were they able to estimate the full importance of the struggle in which they were engaged. Out of the hardships and death-struggles of the war arose a nation which, like Israel of former times, seems destined to bless all the nations of the earth.

Or we may turn to the wars of France in the latter part of the last and the beginning of the present century; and desolating and, in many respects, disastrous as they were, He who brings good out of evil educes from them results not to be lightly estimated. We may look on the French Revolution as a result of our own Revolutionary struggle—a monstrous result. Yet even in those wars, so brutal and relentless, there was something more than the disgusting carnage of wicked men. The Hand of the Lord was in them—the hand of deserved vengeance, if not of unmerited mercy. We may look upon those bloody commotions as fresh eruptions of the Divine wrath against a devoted nation that had not, nor has yet, repented of her wicked deeds. We may look on that dreadful Revolution as an explosion of human depravity which was so controlled as to make it preparatory to the eventful career of Napoleon, whose wars were productive of a strange mixture of good and evil. They came as judgments on the wicked, ridding France of an exuberance of wickedness which she was not able longer to bear, and at the same time to prepare the way for the Great Corsican, who should strike a blow at the civil and religious despotism of Europe from which they should never recover.

We are in the habit of attaching too much importance to reformation and too little to revolution. A government, society, the church, is sometimes, by a series of providential events, reformed, but oftener revolutionized. The whole system is violently broken into fragments, and these cast again into the crucible, and by the fires of revolution dissolved and recast into new forms. And war is usually the dreadful solvent—war the fire and the hammer that breaks the flinty rock in pieces.

The French Revolution and the wars of Napoleon furnish an appalling illustration of these remarks. The “hay, wood, and stubble” found mixed in all the social, civil, and religious systems of Europe, at that period, was immense. Nothing short of the burning, all-consuming meteor of war, which rolled over Eu-

rope from 1789 to 1815, could burn out this mass of corruption and tyranny. In this sense, Napoleon was the "scourge of Europe." He was the agent of Heaven's vengeance to destroy what lay in the way of the future progress of those nations. Yet Napoleon was more than the war-agent of Providence to break down the crushing despotisms of Europe. He did much, and had it in his heart to do more, to aggrandize France and to bless Europe through the arts of peace. There is no good evidence, I believe, that Napoleon, in aspiring to the headship of the French nation, was meditating the career of conquests which he afterward achieved. Yet war was his mission; and that he might execute this mission, the jealousy of other nations, especially England, pushed him on, and made war his element and his end. Terrificly did he drive the plowshare of war through the nations of Europe, breaking the bands of civil and religious despotisms, and turning up the miasmata of the stagnations of centuries. He unmade kings, and dissolved empires; he despoiled priestcraft of its unquestioned tyranny, and laid his hand on the great ghostly usurper at Rome, and taught him a lesson of humiliation which his proudest successor will never forget.

But France must not be allowed to gain a supremacy among the nations of the earth. Heaven has in reserve for this poor world a better destiny than to be cursed by the blighting curse of Roman Paganism, profanely baptized in the name of Christianity. So generally has France given power to the Beast, that French supremacy has been scarcely more than the supremacy of Rome. We have seen France ever and anon accumulating a tremendous power, and that power employed to remove out of the way or to annihilate other powers which oppose themselves to human improvement and happiness. And as soon as these objects are accomplished, the power of France is checked. The course of the leviathan is arrested. A hook is put in his nose, and he is turned back the way by which he came.

The brilliant, the terrible, and, in many respects, the beneficial career of Napoleon must come to an end. He had grasped the sword with a mighty hand, and through this terrible instrumentality he had fulfilled his mission, and now he must perish by the sword. France must be humbled—her arms, which were grasping nations and subjecting them to her sway, must be broken. She must be circumscribed within her appointed limits and make room for another race, another religion, and a higher order of civilization, society, and government, to possess and subdue the earth. Hence the issue of the wars of England and the “allies” against France and her brave chief—hence the issue of the world-renowned battle of Waterloo.

It is no part of our present task to enter on a justification of this or that war. We know little of *righteous* wars—certainly not of those in which both parties were right. And least of all should we attempt to justify the wars of England against France and Napoleon, or her wars in India, by which, with an ambition and avarice unparalleled, she wrested from a weak and unoffending people a great empire; or her war on China, for the purpose of forcing on her a hurtful drug, or the late war of the United States on Mexico. If God overruled for good none but *righteous* wars, we should have little hope of good extracted from so bitter an evil. But He that makes the wrath of man to praise him, makes the fury of war to work out some of his noblest purposes of benevolence toward man. Had Wellington been unsuccessful and Napoleon been the victor; had England been humbled and France proved triumphant, the unexampled progress of the last fifty years had not been. France, not England—Romanism, not Protestantism—would have taken the lead in this age of unprecedented activity and progress. Education, the Press, modern inventions and improvements, recent accessions of wealth and territory, civil polity and religion—the most effective elements of human progress, would, to a very great extent, have been thrown into the hands of Rome.



Liberty would have been checked if not arrested in her glorious career; our philanthropic and benevolent institutions, which are the glory of our age, had been stunted and circumscribed, if they existed at all; and Christianity bereft of life, a gilded corpse, had occupied many a place where now we meet a vital religion.

Had not the strong arm of Britain (though nerved by a giant wrong) prevailed in India, no great Protestant empire had arisen there; the strong bands of superstition had not been broken; the missionary had found neither entrance nor protection there, and the long night of death had continued.

British cannon cut the bars of iron and forced open the gates of brass which had so long shut out the great empire of China from the community of nations and placed it beyond the pale of all Christian influences.

Our late war with Mexico has inclosed vast territories within the domains of Protestantism, and thrown open to the influences of an evangelical Christianity and an Anglo-Saxon civilization a large Romish population. To say nothing of the vast territory of New Mexico, which is less known, and at present of less importance, California alone contains four hundred thousand square miles. This would give eight states as large as New York, fifty as large as New Jersey, and fifty-seven as large as Massachusetts. With a population equal per square mile to that of New Jersey, California would support eighteen millions of inhabitants; if equal to New York, twenty millions; and if equal to Massachusetts, forty millions—or fifteen millions more than the present population of the entire United States.

Civil *revolution*, a term almost synonymous with war, is a common mode of human advancement—God's way of breaking to pieces and destroying what stands in the way of all true progress. A striking feature in the Divine economy, as already intimated, is, that He does not so often *reform* the great confederacies that are formed against him, as destroy them.

The Papacy, with all the religious intolerance and civil despotism which support it, is a thing to be *destroyed*. Hence almost all the wars of the last three centuries, and hence the wars which we look for to come.

## CHAPTER VIII.

RETRIBUTION. Perilous to do Wrong. Jacob and his Family. Jacob, Haman, Adonibezek, Ahab, and Jezebel. Pharaoh, the Herod, and Pontius Pilate. Antiochus IV. Philip II. Bishop Gardiner, Bonner, and Wolsey. Duke of Guise, Robespierre, and Charles IX. Aaron Burr and Benedict Arnold. Voltaire and Paine. The Liquor Traffic.

*"It shall not be well with the wicked."*—Eccl., viii. 13.

*"Be sure your sin will find you out."*—Num., xxxii. 23.

*"As I have done, so God hath requited me."*—Judges, i. 7.

HISTORY makes some singular developments in respect to the retributive justice of God. Nations, communities, families, individuals, furnish fearful illustrations that the "wicked is snared in the work of his own hand," and that the "way of transgressors is hard." Wrong doing, oppression, crime, are, by no means, reserved only for a future retribution. They draw after them an almost certain retribution in this world. There is no peace to the wicked. He may seem to prosper—riches may increase—he may revel in pleasures, and shine in honors, and seem to have all that heart can wish; yet there is a canker-worm somewhere gnawing at the very vitals of his happiness—a blight somewhere upon all he possesses. History bears at least an incidental yet decisive testimony on this point.

Perilous indeed it is to a man's well-being in this life—to his peace, his reputation, his best interest—to do wrong. Possibly the wrong-doer may not suffer himself, yet most certainly his children and his children's children will pay the penalty of his misdeeds. Man is undoubtedly so constituted, whether regard be had to his physical, social, intellectual, and moral nature, as to make him a happy being. The right, the unperverted use of all his powers and susceptibilities would not fail to secure to him a high and continual state of earthly happiness and prosperity. And not only is the

human machine itself so fitted up as to accomplish such an end, but the whole external world, the theater in which man is to live, act, and enjoy, is fitted up in beautiful harmony with the same benevolent end. Every jar to human happiness, every arrest or curtailment or extinction of it, is the fruit of transgression or perversion. The violation of a natural law is as sure to be followed by retribution as the violation of a Divine law. The history of individuals, families, communities, nations, is full of such retributions.

The domestic peace and prosperity of the good old patriarch Jacob was sadly marred. He is compelled to become, at an early age, an exile from his father's house—to flee before the justly aroused wrath of his brother—to suffer a long oppression and wrong in the family of Laban, his kinsman; and no sooner is he relieved from these domestic afflictions, than he is suddenly bereaved of his favorite wife—Joseph is violently torn from his embrace by his own sons, who seem to have possessed few qualities that could make them a comfort to their father; and at length Benjamin, the only object on which the affections of the aged father seemed to repose, must be yielded up to an uncertain destiny. If there had lurked in the bosom of Jacob no painful suspicion that a worse violence than that of “evil beasts” had devoured his son, he too well understood the character of his wayward sons to indulge aught but the most painful distrust as to what might be the fate of Benjamin. As the afflicted father pondered on these things and bemoaned his domestic trials, did he not see in them the hand of a righteous retribution? He had sinned—his mother had helped him sin—he had wickedly deceived his father—he had grievously and without provocation injured his brother, and thereby was left, during many subsequent years, to eat the bitter fruits of his own folly.

And the sons of Jacob were not long left to enjoy the relief they felt after they had ridden themselves of their hated brother. The “twenty pieces of silver” burned in their hands. Yet they did not feel the crushing weight of the retributive Hand till they found

themselves arraigned before the bar of the Great Man of the imperial court of Egypt, whom they knew not as Joseph. They were treated as "spies," as wicked and designing men, and were in danger of arrest and punishment in a land of unsympathizing strangers. Joseph spake roughly to them, and made them feel the heart of a stranger—what it was to be suspected and maltreated in a strange land. In the absence of acquaintances and friends they might plead in vain that they were "true men." One of their number is bound before them, and they know not what shall befall him, how long he shall languish in prison, or what summary fate may await him. And Benjamin, the darling of a broken-hearted father, is demanded to be brought. They must now return with the sad tidings, to increase the anguish of a father whom for years they had seen, through their great misdeed, going down in sorrow to the grave. They were in distress. Bitterly did they feel that their sin had found them out—that the way of transgressors is hard. A keen sense of their guilt now flashed upon them. And they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; *therefore* is this distress come upon us."

They now remembered their barbarity to Joseph—how that when he entreated them in anguish they only spake roughly to him, and cast him into a pit, and afterward sold him to a rigorous bondage in a strange land, and then wickedly deceived their bereaved father. A retributive Providence had now brought them most unexpectedly into the same land, and made them there feel the rigor of the avenging Hand. In their anguish they were now brought to acknowledge that all this had come upon them because they had sinned.

But this was not all. There was something besides retribution here. Amid those scourgings of the rod there were felt the gentle breathings of mercy. These very afflictions (though so deserved) wrought in their now aroused and susceptible souls *moral impressions*

which more than outweighed all they had suffered, and all that Joseph had endured on their account. They were now perhaps for the first time crushed under the weight of their sins, and made to shed the penitential tear. This sudden arrest and rebuke brought them to themselves, and perchance left imprinted on the minds of at least some of those singularly wayward and depraved men impressions as lasting as eternity.

David was a good man, yet he egregiously sinned. And *his* sin was of a domestic character. And how grievously he was afterward afflicted in his domestic relations his subsequent history remains the sad memorial.

A singular series of family feuds, contentions, and disasters embittered the remaining years of the good king. His son Amnon's villainous conduct to his sister ends in the disgrace and ruin of Tamar, and the murder of Amnon by Absalom. What a family tragedy was this! Enough to break a father's heart. Next we find David fleeing before Absalom the usurper—driven from his throne and capital—weeping as he passed, barefoot, over the Mount of Olives, cursed by the "dead dog," Shimei. He had the extreme mortification of seeing his old and honored counselor and friend, Ahithophel, the first to aid and abet the rebellion of his ungrateful son. And what was, if possible, a sorer and a more lasting affliction, during the latter part of his reign, he found himself, as a consequence of his sin, completely in the power of the arrogant and bloody-minded Joab. Ahithophel was the grandfather of Bathsheba. Wounded family pride, stung to the quick by the atrocious act which made Bathsheba the wife of David, instigated the old and valued counselor to seek revenge in the rebellion of Absalom. And it was the same base affair that threw David helpless at the mercy of the merciless Joab. Having made this wicked man the confidant and accomplice in the matter of Uriah the Hittite, "David was never his own man afterward." Too often had he occasion to say in anguish of spirit, "These sons of Zeruiah are too hard for me."

Nor did the haughty, blood-thirsty Joab escape a righteous retribution. He had crowned a life of outrage and crime with the wanton murder of Abner, Absalom, and Amasa; and hereby he had, too, most wantonly outraged the feelings and the authority of his king, who had, by his own fatal misstep, fallen helpless into his hands. But his judgment slumbered not. As he had done, so the Lord requited him. His gray head was brought with violence to the grave. "The Lord returned his blood upon his own head."

Haman is hung on the very gallows he had prepared for Mordecai. Adonibezek, who had conquered seventy kings, and having cut off their thumbs and great toes, made them eat under his table, is at length conquered by the invading Israelites, who in turn cut off his thumbs and great toes. He acknowledged the retributive justice of the act when he said, "As I have done, so God hath requited me." And they brought him to Jerusalem, and he died. Ahab and Jezebel were, in their tragic end, dreadful examples of God's retributive wrath. It was the distinction of this remarkable pair, recorded by the pen of inspiration for the warning of all successive generations, that "there was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel, his wife, stirred up." But the climax of their wickedness was the diabolical project of Jezebel to compass the death of Naboth, and to take possession of his vineyard. Falsely accused, at the instigation of this wicked woman, Naboth was condemned and stoned to death, and dogs licked up his blood; and Ahab, as if unconscious of wrong, quietly enters into the possession of the long-coveted vineyard. But the Lord saw it, and was displeased. He sent his prophet to announce the awful penalty of his crime—a penalty as awfully corresponding to the villainous deed. To Ahab he said: "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." And of Jezebel also spake the Lord, saying, "The dogs shall eat Jezebel by the walls of Jezreel."

And awfully were these predictions verified. Yet

Ahab and Jezebel lived on and seemed to prosper, and perhaps had quite forgotten the words of the prophet. And "because sentence against an evil was not executed speedily, their hearts were fully set in them to do evil." With great confidence and his usual pride, Ahab goes up to battle against Ramoth Gilead, with Jehoshaphat, king of Judah, his ally. Ahab took every possible precaution to preserve his life. Laying aside his royal robes, which would make him the mark of the enemy, he disguised himself as he went into the battle; and though the battle was hot, and the King of Judah was closely pursued and in the utmost peril, Ahab seemed likely to escape unhurt; till at length an arrow shot at a venture entered between the joints of his armor and inflicted the fatal wound. The place, the time, and the manner were all ordered of God, and exactly suited to fulfill the predictions and to illustrate the Divine retribution. In the place where the injured Naboth had been stoned, dogs liked the blood of Ahab. And the wretched Jezebel was in her turn devoured of dogs.

The records of thrones, kings, dynasties, all teach the same humiliating lesson. How many thrones have been prostrated, how many mighty potentates unkinged, how many dynasties become extinct, because the power given them of God was prostituted to oppression and iniquity! Nebuchadnezzar blasphemed the God of heaven, and he was made to roam with the beasts of the field. Jeroboam did that which was evil in the sight of the Lord, and his kingdom was wrested from him. *Pharaoh* defied the God of heaven and raised his hand to oppress the chosen people, and he perished miserably amid the ruins of his own kingdom. Egypt never recovered from the shock of Pharaoh's sin, but has since been the "basest of kingdoms." The history of the three *Herods* furnishes a solemn lesson to wicked kings. Herod the Great was a monster of wickedness—cruel, blood-thirsty, oppressive—the murderer of his nearest kindred—the husband, successively, of at least ten wives, several of whom he put to death—the persecutor of the infant Saviour, and the murderer



of the children of Bethlehem. He died a miserable death. A plot against his life was formed by his son, which hastened his death. Having unjustly put his son to death, he fell sick : his disease soon became violent, his sufferings became extreme, "attended in the lower parts of the body with extreme pains and strong convulsions. His torments, instead of moving him to repentance, seemed rather to excite anew the cruelty of his temper." He imprisoned the chiefs of the Jewish nation, and ordered that as soon as he should be dead, they should all be put to death, that the joy which he knew would be felt on that occasion might be turned into mourning. Herod Antipas, a worthy son of such a father, paid the penalty of the murder of John the Baptist. He died in disgrace, a miserable exile. And Herod Agrippa, grandson of Herod the Great, who won the wicked pre-eminence of being the royal murderer of James, the son of Zebedee, and the prisoner of Peter, whom he designed to execute probably "after Easter," was instantly smitten with a loathsome disease. Racked by the most tormenting pains, and "devoured by worms," while life yet lingered, he died another awful example of the Divine retribution.

Of Herod the Great it is said "that his illness begun about the time of the slaughter of the innocent babes—that he in vain traveled about his kingdom to obtain a cure ; no earthly hand could heal him ; his disease grew worse and worse till he became intolerably offensive to all about him, and even to himself. He expired two years after the murder of the infants, eaten by worms." And so have often perished they who touch the Lord's anointed. Not a few persecutors have died in a similar manner, at least by a sudden and miserable death.

Pontius Pilate, vacillating between the monitions of conscience and a miserable time-serving policy, delivered up Jesus to be crucified. He believed him to be innocent ; yet that his own loyalty to Cæsar might not be suspected, he did violence to his conscience and condemned the innocent. He must secure the friend-

ship of *Cæsar*, though it be at the expense of the most appalling crime. But how miserably he failed; and there was in the retribution which followed a striking fitness of the punishment to the crime. He hesitated at nothing to please his imperial master at Rome. Yet but two years afterward he was banished by this same emperor into a distant province, where, in disgrace and abandonment, and with a burden on his conscience which was as the burning steel, he put an end to an existence which was too wretched to be borne!

Antiochus IV. was an unrelenting enemy of the Church of God. In a furious passion he vowed the utter destruction of Jerusalem and the chosen people. He took an oath that he would make a national sepulcher for the Jews and exterminate them to a man. "Even while the words were in his mouth the wrath of God fell on him with a horrible disease. In spite of all the arts of physicians his body became a mass of putrefaction, whence there issued an incredible number of worms," and the torture of his mind was infinitely worse than that of his body. Before he sunk into delirium he acknowledged that it was the Hand of the Almighty that had crushed him. Like Herod, like Philip II. of Spain, he felt in his bitter end the quenchless fire and the never-dying worm.

Philip of Spain was a notorious persecutor. He thought, by the terrific scourge of war, utterly to exterminate Protestantism both in England and Germany; and, by such agents as the Duke of Alva, he seemed for a time likely to accomplish his purpose. But the retributive Hand cut short his mad career. He was made to drink to the dregs the cup of trembling. He died a miserable and loathsome death. His flesh consumed away on his bones.

The Romish Bishop Gardiner, of unenviable fame in the annals of Papal persecutions, had sworn that he would not eat till he had heard that the two pious Protestant bishops Latimer and Ridley were burned, they being already under sentence of death as martyrs for the truth. He usually dined at twelve, but on the

day of the execution the news not reaching him till four in the afternoon, he then sat down to his dinner, and the first mouthful he took he expired. Thus perished that wicked persecutor who, in the garb of the Church, and with a pretended zeal for the truth, used his power to kill the saints.

And the infamous Bonner, co-partner with Gardiner and Wolsey in the blood of the martyrs, came to an end yet more miserable and ignominious. After languishing during ten long years in the prison of the Marshalsea, he died, forsaken of all, and in extreme disgrace. "He was buried at midnight, to avoid any disturbance on the part of the populace, to whom he was extremely obnoxious. And Cardinal Wolsey, too, was left to outlive the popular favor, to forfeit the favor of his king and his God, and to die from anguish of spirit under arrest for high treason.

The infamous Alexander VI., and his yet more, if possible, infamous son, Cæsar Borgia, died of the very poison which they had prepared for their rich cardinals. With the design of perpetrating this nefarious deed, they had invited the Sacred College to a sumptuous banquet. Poisoned wine had been prepared for the unsuspecting guests, which, by mistake, was handed to the father and the son, who drunk without knowing their danger, and died. "Is not destruction to the wicked, and a strange punishment to the workers of iniquity?"

And what was the end of the Duke of Guise, who murdered the excellent Coligni, and barbarously participated in the dreadful massacres of St. Bartholomew's day? He ingloriously fell by the daggers of the guards of the king's household as he was entering the royal palace. He miserably perished at the age of thirty-eight, a victim to the distrust and hate of the very king under the abuse of whose authority he had so disgracefully participated in the great massacre of the Protestants.

A large class of young noblemen in France previous to the Revolution were the first and the loudest to adopt and applaud the infidel writings of Raynal, Vol-

taire, and Rousseau; and the faithful historian has not failed to record the remarkable coincidence, that these young men were the first to fall victims in that dreadful reign of terror which their own infidelity had contributed so largely to produce.

In like manner the Romish priesthood of France became the early victims of that reign of terror. In that they did but expiate innocent blood. For in the disgraceful massacre of St. Bartholomew's day no class of men so greedily thirsted for the blood of Protestants as the priests. It was the murderous voice and the bloody hand of the priests which then inundated the streets of Paris with the blood of the martyrs. And, by a most marked retribution, the unrelenting vengeance of the infuriate populace first fell on them; and, blood for blood, they were made to expiate the crimes of their predecessors.

The infamous Robespierre is at last forced to yield his own neck a victim to the same knife which he had so often and with such unsparing ferocity made to fall on the necks of his countrymen.

Charles IX. and the miserable authors and chief actors of that dreadful massacre seemed paralyzed with shame and remorse. Charles especially, from that time forward, seemed as one struck by the hand of avenging retribution. He became restless, sullen, and dejected, and labored under a slow fever to the day of his death. He confessed to his physician, that ever since the commencement of the massacre he felt as if he had been in a high fever, and that the figures of the murdered people, with their faces besmeared with blood, seemed to start up every moment before his eyes, both when he slept and when he was awake.

Aaron Burr, once Vice-President of the United States, and fitted by God and nature for a high destiny in this country, died, after years of disgrace and misery, in a miserable cottage on Staten Island, alone, in the dark, "despised and forsaken by all the world, Matthew L. Davis only excepted."

The ignominious close of the life of *Benedict Arnold*,





and his obscure and miserable death, supply a melancholy commentary on his depraved and faithless life. His notorious treason to his country was but of a piece with the waywardness and depravity of his previous life. "He was headstrong, disobedient, and vindictive in his early life, and often painfully wounded a mother's heart. In maturer years, the same characteristics were visible, strengthened by power and rendered perilous by the absence of moral principle and self-control." Such a life crowned with the basest act of treason, yielded in age a bitter harvest of degradation and misery. "The close of Arnold's ignominious career," says one, "was characterized by the loss of caste and the respect of everybody. A succession of personal insults and pecuniary misfortunes followed his treason, and full abiding retribution was meted out to the degraded culprit before he died." After the close of the American Revolution, and Arnold had consummated the work of a traitor by the perpetration of various atrocities against his countrymen, he went to England, received a commission in the British army, was frowned upon by the officers, and everywhere received with contempt, if not indignation. He was publicly insulted and privately despised. After a residence of some time in St. John's, New Brunswick, where he covered his name with new obloquy by fraudulent business transactions, he went to England, became lost to the public eye, and died in degradation and obscurity.

The infidel Voltaire, who expended the energies of a great mind in attempts to dishonor God and overthrow Christianity, furnished, in his awful death, a befitting comment on his wicked life. "He complained that he was abandoned by God and man, and frequently he would cry out, 'Oh, Christ! oh, Jesus Christ!' Moucher, his physician, withdrew in terror, declaring that his death-bed was awful, and that the furies of Orestes could give but a faint idea of those of Voltaire. The Marshal de Richelieu also fled, unable to stand the terrible scene." Bishop Wilson stated that the nurse who attended Voltaire being many years afterward

requested to wait on a sick person refused, declaring that she would on no account incur the danger of witnessing another such scene as the death of Voltaire. The impious wretch who had dared to lay his sacrilegious hands on the ark of the Lord, found himself crushed, before the time, by the wrath he had provoked.

But this is not a solitary case. The ranks of Infidelity are awfully prolific in such examples.

The notorious Tom Paine gained a rare eminence as a depraved man. To his disgustingly gross and aggressive infidelity he added the sins of defaulter, a base and cruel husband, a vulgar, intemperate, and profane man. We need not recount his history. His bloody footsteps left their prints on his generation. His pathway was marked with the moral desolations of a host whom he ruined. But did he prosper? was his end peace? God has said, "Them that honor me I will honor; and they that despise me shall be lightly esteemed." Paine came to America in 1801, invited by President Jefferson, who dispatched for him a government vessel. He was introduced at Washington, only to be shaken off in the shortest possible time as too vile an appendage for the infidel school of that period. They hoped in him an able coadjutor. They were likely to realize in him only shame and confusion.

Arriving in New York, he was set down at the City Hotel; but his habits being an outrage on all the common decencies of life, at the end of the week he was politely informed there was no room for *him* in that inn. His trunk was carried from hotel to tavern, from tavern to boarding-house, and still the answer was, "We have no room." Inquiry for accommodation was made at a dwelling whose inmates were wretchedness personified; but it was written on the door as with the point of a diamond, "No admittance for Thomas Paine." In this dilemma William Carver received him into his own house.

After a miserable life, which contributed honor neither to God nor man, Paine died in Greenwich, New



York city, "forsaken by all the world, W. Morton and T. A. E., only excepted."\*

William Carver, who became the host and the willing dupe of Paine's pernicious opinions and the companion of his practices, was found dead on the floor of a wretched brothel in 37 Walnut Street, abandoned by all except a single companion of his profligacy.

And so we might recount a long list of men of a kindred class whose names were a stench in the nostrils of the generation that knew them—whose end was as the gnawing worm and the quenchless fire, and whose memory is left to rot. How many of the most famous infidels of the period to which we have referred were not only despised and forsaken while living, but their remembrance has perished from among the living, even before their bodies were hid in the dust. "So dead were they before they died," says a writer who still survives, "that the living were taken by surprise when their death was announced in the papers. Reader and hearer exclaimed, "I thought he was dead many years ago!"

How often, indeed, is the peace and comfort of families blighted, children prove profligate and prodigal, and a series of untoward circumstances blast their prosperity; when, if you were permitted to read their *whole* history, you would find that sin lay at their door—some conjugal unfaithfulness—some previous marriage contract unfulfilled—some plighted faith violated—some youthful trifling with affections—some grievous indiscretion and guilt to be atoned for. The history of families not unfrequently furnishes the most melancholy illustrations that family sins are visited by family afflictions, defection in parental restraint, by the insubordination and licentiousness of children, and the extravagance, intemperance, or skepticism of parents; by immorality and profligacy in children. And how often does the pursuit of an unlawful business in the domestic head, the practice of fraud or oppression, entail on the members of a

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\* Grant Thorburn's "Reminiscences of Thomas Paine."

family a blighting curse. The annals of the "liquor traffic" are here prolific in examples. Where investigations have been made, it has been found that a most fearful proportion of the children of such traffickers have withered under the blight of a ruinous retribution even in the first generation, while children's children have been made partakers of the bitter cup; and scarcely less marked is the retribution that follows a violation of the Sabbath. No one can trace, for any length of time, the history of those families who do not sanctify God's Sabbaths, and not be forced to the conclusion that it is no more their *duty* than it is their highest *interest* to honor God in the observance of his day.

Ask any intelligent octogenarian where are the families he knew in his early manhood, as the distillers and traffickers in intoxicating drinks, or as the open violators of the Sabbath, and he will be able to point to scarcely more than a battered fragment of a once thriving family. If the brief space of fifty years has not quite blotted their name from off the catalogue of families, it has sunk it into comparative oblivion, if not into irrecoverable disgrace. Whoever shall undertake to write a history of families that fear not God nor regard the duties they owe to man, but live and riot on the frailties and miseries of their kind, will portray to the world an awfully instructive chapter on the retributive justice of God—many a family that started out in life and formed a family connection under the most auspicious circumstances. They were industrious, enterprising, frugal, and seemed to have started fair for domestic peace and a happy competency. Yet in an evil hour they yielded to the delusive bait of temptation—they were in haste to be rich. They turned aside from the quiet paths of an honest industry and domestic tranquillity, and plunged into a dissipating and iniquitous business, which, while it seemed to promise wealth and future independence, was but the sure precursor of ruin and disgrace; or the same ruinous result was arrived at no less effectually by the violation of the holy day. How awfully in the

history of families is the truth sometimes illustrated, that God will "pour out his fury upon the families that call not upon his name." "They that despise me shall be lightly esteemed."

Examples crowd upon us from every quarter; every neighborhood furnishes them. The man of but limited observation can summon one or more cases from the records of his memory. We select a few which have been furnished by an intelligent friend,\* and may be relied on as neither overdrawn nor invidiously reported.

H. M. was left, on the death of his father, the possessor of twelve or fifteen thousand dollars, and with a strong desire, inculcated by his father, to be rich. He purchased a farm in Dutchess County, and for a few years, by industry and the most rigid economy, added several thousand dollars to his patrimony. About the year 1844 he erected a cider mill, and, having a quantity of cider on hand, he commenced selling it to those miserable men whose appetites were already depraved by strong drink. Finding his custom increasing, something stronger was demanded, and a few barrels of cider-brandy were his first stock in the liquor traffic. He was prosecuted by the authorities for selling contrary to law, but by some error in the complaint escaped a fine. Again he was prosecuted, and again, by some flaw in the writ, he triumphed. He grew more bold, sold to any one, drunk or sober. He was remonstrated with by his neighbors and the friends of temperance. He declared he *would* sell, and said "he would take the last cent from the drunkard if he knew his family was starving." Thus he grew wise in his own conceit, self-willed, above the laws, for he thought he could easily evade them. Thus Providence left him to follow his own counsels and work out his own ruin.

Three years ago a well-dressed, genteel man put up at the hotel near H. M.'s residence. He inquired of the taverner respecting the neighborhood, and in the conversation H. M.'s name was mentioned; this was apparently accidental. His character, circumstances, and habits were mentioned, and at length his whole history detailed. The stranger had an interview with M., secured his confidence, and opened to him a fine opportunity of realizing a fortune. The golden bait succeeded. He was invited to New York to be further let into the plans of operation, and judge for himself. He went, met the ostensible company, and they agreed to build a steamboat, and carry passengers between some of the principal ports of South America. Each member of the company was to pay a first installment of \$2,500. M. paid it. On his return home he was cautioned by several of his friends not to venture any more. But he knew best. He who had sold rum contrary to law, and had triumphed over the law, could not be instructed. Soon another installment was called for. He went to the city. He was half-inclined to give it up. As he was in the office, he announced his intention. "Did I understand you to say, sir," said a well-dressed man in

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\* Richard Smith, Esq., Sharon, Conn.

gold spectacles, "that you wished to sell your interest in this company?" M. said he had thought of it. "Will you take 10 per cent. advance for your stock?" said the man. "It is the best chance for a fortune I know of," he continued. "My name, sir, is so and so, in — Street, No. —. When you wish to sell, your money is ready." The stratagem took; the blackleg had gulled his victim, and before M. left the office he had entered into bonds to advance \$12,500 more, when called for. In less than a year it was all required. M. borrowed the money and mortgaged his property. About six months since another demand for \$1,700 was sent up, and found M. a bankrupt. Suit after suit has been brought against him, and now all his patrimony, all his hard-earned money in honest farming—and above all, the dollars red with blood wrung from drunkards' wives and children, have all gone into the pockets of swindlers. M. is now a poor man—poor in property, reputation, health, and friends. Here is retributive justice—a signal instance of the woe pronounced against him who "giveth his neighbor drink, that putteth his bottle to him and maketh him drunken, the cup of the Lord's right hand shall be against thee, and shameful spewing shall be on thy glory."

One of my neighbors (L. C.) was left with a farm and money worth ten thousand dollars, and clear of debt. He had no moral principle, was determined to make money, right or wrong. He hired low fellows, and took them out in his back fields, away from public observation, and worked them and himself regularly on Sabbath day. Soon things had a bad look; cattle died, debtors ran away or failed, crops were short, and about four years ago he failed, and all his property was attached. His farm is now mortgaged to its full value, and he waits a legal process to eject him from the house in which he was born, and from the farm which he tilled, but tilled on the *Lord's Day*.

### Another case:

A man whom I well knew, Fowler by name, had a large family of sons and daughters. He was a God-despising, Sabbath-breaking man; habitually worked Sundays, and of course drank and swore. He died a miserable drunkard, and three of his sons have gone down to dishonored graves; and his daughters were all women of depraved character. "They that despise me shall be lightly esteemed."

## CHAPTER IX.

RETRIBUTION. France. Napoleon Bonaparte. National Retributions. The Jewish Nation. Nations left to Punish Themselves, or to Punish One Another. Egypt, France, and Spain—all Oppressors, Extortioners, and Evil Doers.

NOR have the modern Nebuchadnezzars, Pharaohs, and Herods escaped the righteous judgment of Heaven. Queen Mary, of bloody memory, died in the midst of her days, after a brief and detested reign of five years, hated by her subjects, chagrined at the loss of some of her most valued possessions, neglected by her husband, and tormented by the most painful apprehensions. James II., after a short and infamous reign employed against Protestantism, was driven from his kingdom and forced into an inglorious exile. But we gladly pass to another nation. The history of France, since that blood-stained day in 1572, has not a chapter which is not fraught with examples awfully illustrative of our sentiment.

“On hearing of the horrid and treacherous massacre of Protestants on St. Bartholomew’s day, John Knox boldly declared, that the name of the French king would remain an execration to posterity, and none proceeding from his loins would enjoy his kingdom in peace. The *Edinburgh Witness* says: ‘Charles IX., by whom the dreadful tragedy was enacted, died soon after in awful horrors, the blood flowing from every pore of his body. Henry III., his successor, fell by the hand of an assassin. Henry IV., after a reign of twenty years, distracted by civil wars, died by the dagger of Ravillac. His successor, Louis XIII., after a reign of thirty-three years, spent mostly in warring with his subjects, died on his bed. Of Louis XIV., it is impossible to say whether the opening of his career was the more brilliant, or its close the more disastrous and un-

happy. The reign of Louis XV. was marked by private profligacy, public profusion, increasing financial embarrassment, and growing discontent. The king expired of a mortal distemper, caught in the pursuit of his pleasures. In the next reign the Revolution appeared upon the scene, and Louis XVI. perished on the scaffold. The troubled lives and unhonored ends of the French kings since that period are too well known to require that we should dwell upon them. And now the death of Louis Philippe adds another to the list of discrowned heads which have gone down in exile into the tomb."

The history of the great Napoleon is not void of a melancholy interest here. He does a base wrong in order to see an heir to his magnificent empire. The divorce of Josephine was an act of most palpable wrong. But the prosperity and perpetuity of the empire demanded it! Had Napoleon waited a few years he might have been spared both the wrong and its too sure retribution. He had no throne to give—no empire to bequeath. From the fatal hour that Napoleon did this flagrant act of injustice his bright horizon began to lower. And how singular that the son for whom his ambitious heart so ardently sighed, and for whom he sacrificed all sense of right and all affection, should so soon languish and die, heir only to the passing-away shadow of his father's greatness! And equally wonderful is it that the *grandson* of the same injured Josephine should have cast on him the imperial purple which the hand of retribution had wrested from the shoulders of his uncle, and Napoleon III. should be placed on the throne from which Napoleon I. had been ejected. In vindication of his mother's wrong he stands; in retribution of his own transgressions he may fall into a profounder abyss of infamy.

And not the less remarkable is it that a *Spanish* countess should be called to share the honor of the imperial crown with the son of Josephine. For, perhaps, the second palpable wrong, in point of magnitude, which Napoleon committed, was the dethronement of Charles IV. of Spain, and Ferdinand his son.

This nefarious act of injustice and tyranny was, as I have elsewhere said, followed by a series of wars which were exceedingly harassing and disastrous to Napoleon, and which he confessed *ruined* him. In less than forty years we see the daughter of injured Spain joined in destiny with the injured family of Josephine, as if, by one farce of human greatness to mock the pageantry of another long since vanished, and to lay all human pride in the dust, and rebuke all human wrong.

Or we might ask, Where are the Stuarts, who gloried in the Non-Conformity Bill, and thus expelled from their pulpits two thousand of the best preachers and the best Christians in England, and finally drove from the realm not a few of her best subjects? Or where is the once powerful and famous Bourbon dynasty, which reveled in Protestant blood during the terrific day of St. Bartholomew, and grew fat amid the persecutions and wrongs that returned like an inundation on poor, ill-fated France on the revocation of the Edict of Nantes? The former has vanished into air, as a thing scarcely to be remembered; the other has been shattered to atoms by a succession of political volcanoes, and sunk in an inglorious oblivion.

Communities, churches, nations, illustrate the same truth. Indeed, corporate bodies and civil polities, having no souls, and, of consequence, no future retribution, are more sure to meet a temporal retribution. It is not uncommon that corporate bodies commit acts of injustice and oppression which no one individual composing such a body would dare to do. Throwing off individual responsibility, they go with the multitude to do evil; but does the collective body go unpunished? Does a community that legalizes a vice, does a church that perpetuates a wrong, escape a righteous retribution? How many instances might here be cited where a people suffer for generations on account of the wrong-doing of their fathers.

It will suffice to speak only of *nations*. The government of Egypt, the king and the court, committed a nefarious wrong against the Hebrews, and their sin has

been visited upon them down to the present day. The oppressors have not ceased to be oppressed, nor the spoilers to be spoiled, till Egypt is but a nation of slaves and her land a civil and moral desolation. And not only so, but a more speedy and special retribution awaited a guilty king and people. They are made to drink to the very dregs the bitter cup they had held to the lips of afflicted Israel. As they had covered the habitations of the Israelites with lamentation and woe by the murder of their male children, so in awful retribution and a fearful adjustment of the punishment to the sin, the Angel of Death visited every dwelling of the Egyptians, and filled every family with anguish and wailing, because he had slain the first-born son. Egypt had drunk in the blood of the innocents. That blood cried from the ground for vengeance. And awfully was it avenged, when all the first-born of Egypt were slain in a single night. With double measure was Egypt's sin meted to her again, and with a dreadful correspondence of the reward to the sin. The Hebrews bemoaned the cruelty which had slain their infant children; the very heart of the Egyptians was wrung with anguish because *their* children, their first-born sons, their hope, and the pride of their families, were all numbered with the dead. If Rachel mourned because her children were not, what terms can express the anguish of the smitten Egyptians? The heir to the throne of Egypt, as well as the heir to the heritage of the meanest beggar, lay a ghastly corpse.

Nor had Egypt yet expiated her grievous sin. Already had ten successive plagues swept over her, and left her land desolate and every house the abode of mourning and wretchedness. But the end was not yet. The guilty perpetrators of Israel's wrongs found reserved for themselves a further retribution. Though compelled by the mighty Hand of God to let Israel go, yet they relented, and pursued the departing tribes, and now determined to overwhelm them in one final ruin. "The enemy said, I will pursue, I will overtake, I will divide the spoil. My lust shall be satisfied on them; I will draw the sword; my hand shall destroy



them." But was not the God of Israel there? And did He not interpose the arm of his mercy? The oppressors now had it in their hearts to finish the work of subjugation, if not of annihilation. But how were they in a moment brought down and utterly destroyed! "Thou didst blow with thy wind; the sea covered them; they sank as lead in the mighty waters." They meditated destruction—they met an utter destruction.

And the history of the *Israelites*, too, stands as a signal monument of the truth that they can not prosper who forsake God. How often was their defection followed by the Divine displeasure! None of the rebellious, murmuring generation in the wilderness was allowed to enter Canaan. How grievously they were "plagued" for their disobedience in not driving out the Canaanites from the land, or, rather, for their assimilating with these wicked races—"corrupting themselves"—"following other gods to serve them and to bow down to them!" and what a long series of sore and sad calamities fell on the Hebrew nation in consequence! "The anger of the Lord was hot against Israel, and he said, Because this people have transgressed my covenant which I commanded their fathers, and have not hearkened to my voice, I also will not henceforth drive out any from before them of the nations which Joshua left when he died, that *through* them I may *prove* Israel." And how the Lord proved Israel through these troublesome and corrupt neighbors with whom they had contracted a forbidden intercourse—what perplexities, wars, and calamities befell them in consequence—is written in the Book of the Chronicles of that nation. It was the most prolific source of Israel's afflictions. And in their subsequent history, the same retributive Hand, with an awfully unerring certainty, followed their oft-repeated transgressions. A seventy-years' captivity in Babylon tells the sad tale of violated Sabbaths and national sins. And the sore dispersion of the last eighteen centuries does but realize to dispersed suffering Israel the dreadful imprecation, "His blood be upon us and upon our children."

But we may come to modern times, and here we need select but two examples—France and Spain. With one of the finest countries on the face of the earth—with a singularly susceptible people, capable of the highest order of civilization, refinement, and social advancement; of superior mechanical skill, and of the highest attainments in literature, art, and science, and above all, perhaps, in religion, *what is France?* What the French people? With all her natural advantages and singular capabilities, France ought to be the first nation on the face of the earth. But what is she? A nation tossed on a volcano—like the troubled sea when it can not rest, whose waters cast up mire and dirt. With no security for the future, with no permanency in her institutions, what can she be? Once in about fifteen years all is overturned by a revolution. Statesmen, capitalists, merchants, mechanists, artists, can but begin to erect the edifice of national prosperity before a revolution demolishes the whole, and all is to be begun again.

The history of France, especially since the fatal day of St. Bartholomew, 1572, has been a problem solved only in the burning page of Heaven's retributive justice. If God had never revealed himself from heaven as a jealous God; "if his own autograph in retributive providences were not written in the pages of history; if his own priceless volume of inspiration had never been committed to man; if the human conscience were a dreary blank upon which no character of solemn responsibility had been inscribed," we should be totally unable to account for the singular history of France during the last three centuries. But with the light of prophecy "flinging its bright radiance across our path," with some knowledge of the well-attested yet awful fact that there is not an attribute in the Divine character which can take part with a nation glutted with the blood of martyrs, we cease to be astonished at the many paradoxical developments of that nation. France is an enigma, to be solved only by the devout observer of Providence and the student of Revelation. She is like a strong man bewildered—frenzied

—drunk with the blood of the saints—a fit and deserving instrument to be used, as she has been during the whole period of her retribution, as the right horn of the Scarlet Beast to extend his spiritual tyranny among the nations.

The retributive justice of God never appears more manifest and terrific, or his wisdom more wonderful, than when guilty nations are left to *punish themselves* for their own wickedness ; or, if they have been joined in the sin with other nations, they are left one to punish the other. France and Spain were leagued together for the extirpation of Protestantism ; and it is remarkable with what awful exactness the severities which they inflicted on Protestants were visited with dreadful usury on their own heads. And finally how they were made, mutually, the executors of the Divine judgments on one another. History scarcely records so heart-sickening a drama as the French Revolution. Yet its cold-blooded murders and disgusting carnage was but a re-enacting of the dreadful scenes of St. Bartholomew, and of the heartless severities of Louis XIV. “Those severities made France what she was at the Revolution, and prepared the nation for scourging themselves, while acting as the scourge of their guilty companions in crime. “With what measure ye mete, it shall be measured to you again.” The king of France and the royal family received in the Revolution only what the king and the royal family had in a foregoing generation inflicted on the people of God. The procedure of the persecutors on St. Bartholomew’s, the domiciliary visits, the various modes of murder, are so much *like* the measures adopted in the Revolution, that the history of the one furnishes a portrait of the other.” The agonies of France during the reign of terror were but the death-tones of a former generation—the voice of the blood of saints crying for vengeance. Yet the miseries of that terrific reign were but a small part—were but the beginning of sorrows to the French nation. She had laid her hand on God’s anointed and did his prophets harm ; she had shed the blood of the saints ; and now blood should be her drink. “Under

the empire, the able-bodied men of France perished in her wars at the rate of more than two hundred thousand a year." And what we may not overlook, the very classes of men who made themselves the most prominent and guilty in the Papal persecutions referred to, were made to suffer the most severely in the day of the Divine retribution. No class, as has been said, so greedily sought the blood of the Protestants as the Romish priesthood; and it is not a little remarkable that though the priestly estates spared no pains, on the approach of the Revolution, to establish themselves on the popular side, yet they were first to drink, and to drink to the very dregs, the bitterest cup of the Revolution. As they unsparingly measured out vengeance to the poor, persecuted Huguenots, so did un pitying vengeance overtake them in the day of their visitation. There was no mercy for them who had not showed mercy. First they were reduced to beggary by the suppression of tithes and the confiscation of Church property, consisting of immense landed estates, amounting to nearly a third of all France. But they were among the first that were made to feel the weight of the popular fury. Freely and unfeelingly had they shed the blood of the martyrs, and as freely and unrelentlessly was their blood poured forth.

The government was made the instrument to plunder and spoil the Church, and thus to inflict on her condign punishment for her merciless persecutions and butcheries of the saints; yet these ill-gotten treasures did not benefit the state. Instead of relieving an empty treasury, it only drove her the more rapidly to bankruptcy. "The fruits of this injustice" says Alison, "proved no relief to the public necessities. Extraordinary as it may appear, it is a well-authenticated fact, that the expenses of managing the Church property cost the nation £2,000,000 a year more than it yielded, besides in a few years augmenting the public debt by £7,000,000."

It was the wages of iniquity, and could not prosper. The nation had set the example of a public robbery,

and it was impossible to restrain her subordinate agents from robbing her in return.

No land has so profusely drunk in the blood of the saints as France; and no country has been the scene of such reckless carnage and bloodshed. She has taken the sword against the Lord's anointed, and awfully has she been left to perish by the sword.

But who shall divine the future of France? Has she expiated all her guilt—has she ceased to be the right arm of the Papacy and the scourge of the reformed religion? As we see her once more gathering strength, and the imperial power returned under a sturdy son of Rome who will not hesitate at the adoption of any measure that will secure the power of the Papacy and thereby further his own ambitious schemes; and as we see, on the other hand, the Romish hierarchy putting forth the unnatural strength of a dying struggle, if not to extend his power to maintain his existence, we may expect another explosion of French power which shall make the nations quake. But in all these coming commotions, in which no doubt France will bear a signal part (deadly toward others and finally suicidal to herself)—in the terrific billows which shall seem to overwhelm the very ark of the Lord, our confidence is that "our Father is at the helm." Though she shall be tossed on surges more fearful than has ever yet beat upon her, she shall not founder. The Church is safe.

And in her turn, Spain, too, has been made to drink to the very dregs the cup of miseries which she had so relentlessly held to the lips of others. Like France her soil has been saturated with the blood of the saints. In no country did the doctrines of the Reformation spread more rapidly or obtain a stronger hold on the higher classes of society; and no country has been so disgraced by the horrors of the Inquisition. During the thirty-six years preceding the commencement of the Reformation, nearly two hundred thousand persons were condemned; thirteen thousand burned; and during the eleven years Cardinal Ximenes was at the head of the tribunal, more than 50,000 were condemned; more than 2,500 burned alive. History has

not failed to record the unblushing atrocities committed by Spanish kings and the people of Spain against Protestants until they were finally exterminated or driven from the country. But Spain had been comparatively guiltless if there had rested on her only the blood of her *Protestant* population. She was a nation laden with guilt before. Her avarice, ambition, and unparalleled cruelties in her conquests in Central and South America had already sealed over that guilty nation to an irrevocable perdition, and she needed but a little to fill up the measure of her iniquity. And awfully was this consummated in her barbarous persecutions of the Reformed Church. But the day of her judgment came. Her sins had reached unto heaven, and God remembered her iniquities. He rewarded her even as she had rewarded others; and doubled to her double according to her works; in the cup which she filled, He has filled to her double.

"The Spanish nation," says an intelligent writer, "has become effete on both sides of the water, worn out and exhausted by tyranny, luxury, and lust, incapable of any thing great and good; or doomed to destruction for crimes which for three centuries called upon Heaven for vengeance. There is neither national pride nor individual enterprise, neither intelligence nor virtue; and, like other inferior races, they must melt away and disappear before the march of superior civilization, knowledge, energy, and virtue." This is but too sadly true of that guilty people in their ancient domains. But have they not improved by transplantation? As they have taken root in an American soil, have they not, like other races transplanted hither, shaken off their fathers' curse, and revived amid the genial air of Liberty? The same retributive justice—the same curse of Rome—has pursued them here. Take, for example, the Spainards of Mexico. Climate, soil, mineral wealth, fine rivers, and harbors; almost every thing gave her advantages not a whit inferior to those enjoyed by the Anglo-Saxon race of North America. The world all the while advancing, and she possessing the most favorable opportunities for calling

out the noblest capabilities of man, what is she? "Her only developments," as the same writer says, "have been imbecility, treachery, and baseness." Cursed by a most demoralizing religion, and fleeced to the amount of \$20,000,000 annually by a voracious priesthood (to say nothing of the immense revenue the priests receive from lands), the Spanish race in Mexico, as elsewhere, writhe under the withering malediction of Heaven.

Gilded Spain was stained with the blood of the martyrs. Gigantic frauds, appalling oppressions, and persecutions the most bloody and relentless, still send up their united cry to Heaven for vengeance. For Spain, poor, unhappy, abandoned Spain, and all her race wherever scattered, there is no help but in her national repentance and cordial reception of the Gospel. She is without the Bible, without the Sabbath, and without the Christian faith.

At the accession of Philip II. the Spanish Empire was one of the richest and most magnificent that ever existed. Enriched by the spoils of Eastern nations, and more enriched by her exhaustless mines in America, and with a country of uncommon beauty and fertility, and one of the finest armies in the world, she only needed the smiles of Heaven to have perpetuated her greatness, and to have given her the first place among the nations of the earth. But what is she? There is perhaps not now a more imbecile, base, and contemptible kingdom on earth. A voice from the throne of retributive justice has pronounced her doom: "How much she glorified herself and lived deliciously, so much torment and sorrow give her." And henceforth we find Spain afflicted with the most singular succession of national calamities.

The wars of Napoleon in Spain were signally calamitous, and finally disastrous to the nation. Hand joined in hand, France and Spain had been the two great persecuting powers, and now they are strangely left to become, mutually, the executors upon each other of the Divine displeasure. During seven bloody years the French waged the most vindictive wars

against Spain. The French army in their march through the country left behind them a complete desolation. The inhabitants were remorselessly plundered; food, raiment, domestic animals, and all sorts of vehicles, and whatever the army might need, or avarice or lust or wantonness desire, was forced from a helpless people. Her finest towns were subjected to all the horrors of a siege; her peasantry were murdered, and the whole country ravaged by fire and sword. Both parties became at length exceedingly vindictive and barbarous. Steeped alike in blood and crime, and lost to all human feeling, God made them mutually the awful instruments of his wrath upon their own guilty heads. Speaking of Massena's retreat from Santarem, Napier says: "Every horror that could make war hideous attended this dreadful march. Distress, conflagration, death in all modes—from wounds, from fatigue, from water, from the flames, from starvation!" At the storming of Saragossa: "Upon the defenseless inhabitants the storm of the victor's fury fell with unexampled severity. Armed and unarmed, men and women, gray hairs and infant innocence, attractive youth and wrinkled age, were alike butchered by the infuriated troops." More than six thousand defenseless human beings were massacred on that dreadful night—a night "to be remembered in Spain as long as the human race endures." The streets and houses of Saragossa were "inundated with the blood of Spaniards."

Thus was Spain made to expiate all the "righteous blood" that had been shed upon her soil; and France, her old ally in persecution, was made her tormentor. And, what we must not overlook, Spain in her turn became the scourge and tormentor of France. "It was," said Napoleon, "that unhappy war in Spain which ruined me." "The unfortunate war in Spain proved a real wound, the first cause of the misfortunes of France."

Surely, then, sin is a fearful thing. It arrays against itself incensed Omnipotence. It contains within itself a sure element of destruction. It draws after it, sooner



or later, a certain retribution ; and especially is it found to be true that no nation, people, or individual may raise a hand against the Church of the living God and be held guiltless. God is a jealous God ; and never is it more sure that he will vindicate his honor than in the case of persecution. He has solemnly charged all men, saying, "Touch not mine anointed, and do my prophets no harm." And all history bears abundant testimony that He has suffered no man to do them wrong ; yea, he has reproved kings for their sakes.

Oppressors, extortioners, persecutors, and all sorts of evil-doers, have but too truly had their history individually drawn in these few words : "He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

The history of our apostate race is full of illustrations. We remember to have read of an intolerant law passed by the Legislative Assembly of the Island of St. Vincent, which for a time broke up a successful Wesleyan mission there. The first offense for preaching the Gospel was eighteen pounds sterling, or imprisonment for not more than ninety days, nor less than thirty. Second offense, corporeal punishment as the court should see fit to inflict, and *banishment*. Third offense, *death*. This persecuting law was concocted and pressed through the Legislature by a few intolerant individuals who, neither fearing God nor regarding man, hoped thereby to purchase the favor of a party as destitute of all right principle as themselves. Missionaries were compelled to abandon their work ; some were cast into prison, and the mission was broken up. At length the home government (of England) interposed and ordered the repeal of the offensive law. Those wicked legislators soon found their vile machinations turned against themselves. Not only did they fail in any object of immediate benefit, but almost immediately on the repeal of this law a war broke out with the Charaibeas, and, what was remarked by the people as a signal judgment, the

“greatest part of these persecutors fell victims in the sanguinary conflict.”

It is indeed awfully interesting to read, as we often may, the character and the magnitude of the sin in the punishment which follows it. Persecutors are in their turn persecuted; defrauders are defrauded; covenant-breakers are made the dupes of those as false and unprincipled as themselves; and they who lightly esteem the character, happiness, or life of another, are often left to have it meted out to them as they have measured to others.

## CHAPTER X.

Hand of God in Controlling Wicked Men and Wickedness for Great and Lasting Good. Israel in Egypt. The Babylonish Captivity. Caiphas. Persecutions. Controversies. Josephus. Gibbon. Corruption of the Clergy and Tetzels. Wars with India, China, and Mexico. Avarice. Ambition.

WE took occasion, in a preceding chapter, to direct the mind of the reader to great men as the divinely-appointed and the divinely-qualified agents in the progress of human affairs. We then spoke more especially of great and good men. It is, however, oftentimes of still greater interest, of profound wonder, to see how God overrules the conduct of *bad men*, and the working of bad institutions, and bad principles and practices, to the furtherance of his wise and benevolent purposes. Men are allowed to commit giant wrongs, to defraud, oppress, persecute, and by the most wicked machinations, ruthlessly, to prey on the peace, the happiness, and the life of their fellow-men, and God seems not to regard it. The evil-doers go unpunished, and the injured seem to suffer without pity or alleviation. The wicked prosper, and the righteous are cast down and afflicted. But we follow on a little space and the case is reversed. God's ways are vindicated. It is well with the righteous; but the feet of the wicked stand on slippery places, and ere long they slide. And not only so, but the wrong doing itself is overruled to the furtherance of the cause of truth and righteousness. Wealth, gotten by fraud and high-handed wickedness has, after having proved a curse, perhaps, to its owner and to his generation after him, passed into other hands, and often been made, contrary to all the designs and wishes of the original owners, to subserve some of the noblest purposes of philanthropy and benevolence. Wars, undertaken from mere ambition, or revenge, or the most sordid avarice, and prosecuted with the most virulent and

brutal passions which ever disgraced humanity, are so controlled by the all-guiding Hand as to become efficient and far-reaching means of good, removing obstacles, opening the way and introducing civilization and Christianity, and all the benign institutions which follow in their train. Systems of oppression the most grievous have been practiced; impositions the most debasing to humanity have been palmed upon the world; persecutions the most bloody and relentless have been suffered, as if the fires of the pit were loosed before their time, and seemed to threaten the extermination of God's heritage on earth; yet, as they who have learned to "wait upon the Lord" are able after a little while to see, these terrific engines of evil do little but to spoil the wrong-doers and to bless the sufferers. Though for the time not joyous but grievous, the sufferers writhe in a furnace lighted up by the wrath of puny man, whose fires must soon go out; while they that inflict the wrong are gathering fuel to heat a furnace that shall never be extinguished. Or if we look not beyond the limits of this brief life, wrong doing is almost sure to meet its reward ere it go to the final judgment. Nor are they who suffer the wrong without a present reward. The fire they pass through is the "refiner's fire." They come out of it better men—purer, firmer when right; meeker, more yielding when wrong. It is to them a purifying, elevating process. They are made "perfect through suffering."

It was a nefarious transaction that tore Joseph from the fond embrace of his father, sold him into Egypt, and doomed him to a hopeless slavery; yet this very transaction was an important step in the achievement of the benevolent purposes of God toward his people. The affliction of the Hebrews, under Pharaoh's cruel task-master, was a sin in the perpetrators of it that cried to Heaven for vengeance, and which was signally avenged in the spoiling of the kingdom of Egypt; yet every groan, every tear, every act of hardship and oppression to which the afflicted people were subjected was, in the mysterious orderings of Providence, working out a wise and benevolent result. In no

other way, perhaps, could the chosen people have been so effectually prepared for their future nationality and for the illustrious career which awaited them. In no other way could they have been so thoroughly schooled for their future condition.

In the mysterious manner in which God conducts human affairs, he is wont to use wicked men and wicked nations, and sin itself, as instruments by which to carry forward his work. They do not mean to honor God and subserve his purposes; they mean to dishonor him; yet he so controls their evil doings as to *make* them subserve his great and good purposes. The mad "Assyrian" comes down on the plains of Israel blaspheming the God of heaven, and defying his power, having it in his heart to destroy and cut off nations not a few. He comes with evil intent, and has made himself strong to do mischief; yet God has a great and good purpose to accomplish by him. He would chasten his people for their sins, and thus bring them back to their love and allegiance. The King of Assyria was therefore the rod of His rage and the staff of his indignation to accomplish this end. No sooner was this accomplished than the blaspheming king and all the wicked agents of his will were summarily punished. The "rod" and the "staff" were broken and cast away in righteous indignation.

The Babylonish captivity was a sore and a bitter thing to the whole Israelitish nation. Sorely did they sigh in a foreign land for their Temple now in ruins, and their homes now desolate. The hand of the Lord lay heavily upon them for seventy long years. It was a judgment for transgression, and it was a fatherly chastisement. This sore and temporary evil was productive of a great and permanent good. The nation had before been strongly prone to idolatry. They were now forever cured. Under the gracious smiles of Heaven they return to their native land. Jerusalem again rises from her ruins; the Temple once more beautifies Mount Zion; the sacred law is revised, copies multiplied, and daily read to the people. But what is especially to be noted here is, that the desire

and determination which now prevailed to hear the Word of God read, led to the erection in every town and village over the whole land of places of worship, called synagogues, where the law should be read and divine worship be performed. Heretofore Jerusalem had been the only place for public worship, and consequently the mass of the people worshiped nowhere, and seldom heard the law read. Now a sanctuary was open in every town and village where there were found as many as ten adult persons who might be relied upon to attend upon the stated services. But what is especially worthy of remark here is, that this singular multiplication of synagogues became at length a most important facility for the rapid spread of Christianity. Here the Great Teacher, and the apostles, and the early teachers of Christianity, found prepared for them a place and a home for religion; here they met, with none to molest or make afraid; and here they gathered the few scattered fragments of piety which then existed, or, rather, we may say, here they gathered the half-quenched coals that had been scattered from the altar of the true sanctuary, and baptizing them with an intenser fire, made them as the "burning coals" at the feet of the new King. Here they might read and expound the law and the prophets, worship the risen Saviour, and teach the doctrines of the Cross. Here, indeed, they might find so many starting places and radiating points for the new religion. This, together with the dispersion of the twelve tribes (another vast good out of a sore judgment), furnished in every place where they went a preaching place and a ready reception to the early missionaries of Christianity, which greatly favored its rapid diffusion.

It was needful that Christ should die for the sins of the world. He came into the world for this end, and he must not fail to execute his infinitely benevolent mission. But how shall such an unearthly deed be brought about—who be found bold enough to accuse, arraign, condemn, and execute a person so pure, so holy and harmless—one who had, in the face of all the

people, wrought such mighty works, and in every respect sustained so extraordinary a character? During His whole sojourn on earth there shone in his character a moral excellence which distinguished him as a being altogether unearthly. Scribes, Pharisees, and Priests felt this, when they would lay hands on Him but were restrained, not so much perhaps from a fear of the people, as they pretended, as from a fearful consciousness that the object of their hate held some mysterious, awful relations to the eternal God which they feared to encounter. The soldiers who were sent to seize Christ in the garden felt this when they shrunk back and fell to the ground as dead men. Pontius Pilate felt it when he thrice essayed to set his prisoner free, and washed his hands in the presence of the people as a token of his innocence. Judas felt himself crushed beneath the same awful presence when he confessed that he had betrayed innocent blood and went out and hanged himself; and the Roman soldiers felt the same when they said, "Surely this was the Son of God."

How, then, in the ordinary course of Providence, could the death of such a personage be brought about? With whom should the thought originate? Who should first broach the idea of His death with any hope of success? A more infernal idea never entered the human mind. And to whom has history accorded this vile pre-eminence but to the high priest of the Jews, the miserable Caiaphas? If another were capable of entertaining and giving expression to such a thought, there was, perhaps, not another person living whose character and position could divest such a thought of the utter abhorrence with which it was likely to be received. This most appalling crime was suggested by the person who then filled the most holy office in the world; and coming as it did with such a sanction, wielded under so specious a pretext, it would find a ready response in hearts already wishing to find occasion of death against Jesus. "It is expedient for us," said the high priest, "that one man should die for the people, that the whole nation perish not."

Better that this seditious Nazarene be put out of the way than that our nation fall under the ban of Cæsar. But a word from such a source, and the dogs of war were loosed. "Then from that day forth they took counsel together for to put him to death."

But how remarkably did God overrule this wicked scheme of Caiaphas to the accomplishment of the most glorious event! It brought about the death of Christ, which brought life and immortality to light for a wicked world. Though the wicked man had it in his heart to find a fair pretext to shed innocent blood, yet he was made unwittingly to announce truths of the profoundest interest.

The merciless persecutions which swept over the early Christian Church like a desolating tornado, and seemed to prostrate all before them, were made the occasion of a wider extension of the Gospel, and the cause of confirming the early Christians in the faith, of elevating Christian character, and giving notoriety and importance to the Christian Church, which nothing else could. The persecution which arose about Stephen, though so disastrous in the execution, was so overruled in the result as to be really a prosperous event. And the persecutions in which Saul of Tarsus bore so unenviable a share were made to furnish one of the most prominent and influential ministers and writers of the New Testament.

The early religious controversies, which to many appeared so disastrous to the best interests of the Church, and much to be deplored, were nevertheless made, in the wise orderings of Providence, to be productive of a great good. They not only kept alive the activity of man in ages in which there was danger of a general lethargy, and led to the establishment of schools of learning, but they guarded with the most scrupulous vigilance the written Word, and every doctrine and precept therein contained, against the slightest attempt of an opponent to corrupt them.

Josephus, the Jew, sets himself to write a history of the destruction of Jerusalem by the Romans. He designs to please his Roman masters, to disparage the



claims of Jesus of Nazareth, and to cast contempt on the Christian Church. Yet his mind, contrary to all his own feelings and intentions, is so restrained and guided that he becomes one of the most important witnesses to the truth of Revelation, to the mission of Jesus, and the divinity of the Christian Church. Matthew the Evangelist wrote the prediction of the dreadful downfall of Jerusalem; Josephus, the unbelieving Jew, furnished the most exact and ample fulfillment of that prediction, a standing witness to all generations of the divinity of the Son of David, on account of whose rejection and murder all these calamities had come on the Jewish people.

Gibbon, with all the self-complacency of a genteel infidelity, sets down by the lake of Geneva to write the history of the decline and fall of Rome. He never lost an opportunity to throw a gibe at the Christians, and to cast every possible stigma on Christianity; and it is but too probable that he wrote with the secret intent to stab Christianity to the heart. Yet his mind was unwittingly directed over a field of investigation, and his pen so guided by an unseen Hand, that he has been made to subserve the very cause which he essayed to destroy. He becomes, more than any other historian, the chronicler of facts and events which most convincingly attest the truth of Divine Revelation, and especially serve as a commentary on that symbolical prophetic book called the Apocalypse.

The corruption of the clergy, the unblushing usurpations of the Pope, the horrors of religious persecutions, the ignorance, despotism, and superstition of the fifteenth century, wrought efficiently as predisposing causes to bring about the Reformation of the sixteenth century. And when the long-smoldering fires of the Reformation had gathered strength and were ready to bursting, a scheme projected by its authors to produce quite a contrary result becomes the more immediate cause of the explosion. "The monk Tetzels goes forth at the bidding of the Pope, Leo X., to raise money by any process—the most productive the best—for finishing the cathedral of St. Peter at Rome. The wretched

hireling sold indulgences and pardons for past, present, and future iniquities. His excesses roused the indignation of the good and the inquiries of the thinking. Undesignedly he stirred up the Reformation—he digs the foundation of a Protestant temple, instead of gathering funds for the superstructure of a Popish one; his voice becomes the requiem of German Popery, and his progress its funeral march. The blasphemies of the monk Tetzels awakened the feelings of the monk Luther,” and arms the giant of Wittenberg to a deadly encounter with the Scarlet Beast of the Tiber. A transaction designed by Rome to bind Europe faster than ever in the chains of superstition, snapped this chain, and proclaimed freedom to the Church of God.

Martin Luther goes into an Augustinian convent, to prepare himself the better for the Romish Church; he there finds the Bible, which unfolds to his mind the truth, leads him to renounce the Church of Rome, and makes him a Reformer. Again, he makes a journey to Rome that he might see and admire Holy Mother Church at her own fireside, and thereby strengthen his attachments and confirm his convictions as a Romanist. He returns disgusted with the scenes of profligacy he there witnessed, and now determines to resist the whole corrupt system. He is sent to Wartburg as a prisoner, and there he translates the Bible. The Pope hurls at his head a whole shower of anathemas; Luther “reads God’s holy Word in the light of the bonfire made by the burning of these anathemas of the Sovereign Pontiff.” Every stone thrown at Luther rebounded and hit Leo X. The very plans which were calculated to extinguish the rising light acted on it like the winds of heaven on a burning forest.\*

It is not a little interesting to observe in the history of human affairs how often the counsel of the wicked is turned into foolishness, and men who have only mischief in their hearts are unwittingly led to subserve the cause which they have it in heart to overthrow. Warriors, despots, infidel scholars, mad controver-

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\* “God in History,” by Rev. Dr. Cummings, London.

sialists, persecuting prelates and popes, lording it over men's consciences, while they mark their pathway with blood and seem to spread only desolation about them, yet how often are their misapplied zeal and energies made to compass ends diametrically opposite to their own inventions! They meant to accomplish one thing; God made them accomplish another. They have it in their hearts to do evil; God so controls their devices and evil doings as to bring good out of them.

We have already referred to Gibbon, who has left behind him, in his celebrated "History of the Decline and Fall of the Roman Empire," an imperishable monument of his enmity to the Gospel. He resided many years in Switzerland, where, with the profits of his writings, he purchased a considerable estate. This property has descended to a gentleman who, out of his rents, expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavored to undermine, not having courage openly to assail it. Voltaire boasted that with one hand he would overthrow that edifice of Christianity which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine which he sets to work to destroy the credit of the Bible is engaged in disseminating its truths. It may also be added as a remarkable circumstance, that the first provisional meeting for the reformation of the Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

The late patriarch of the Armenians raised an unwarrantable and cruel persecution against the portion of his people who had embraced the Gospel and were known as the "Evangelicals." He caused an immense amount of suffering, and exhibited a yet greater amount of wickedness. But how strangely was it overruled for good! In the first place this palpable wrong enlisted the sympathies of the Turkish authori-

ties in behalf of the persecuted; and then it served to bring the Gospel in the most practical form before the minds of those Mohammedans at whose tribunal cases of complaint would be made, and finally and principally this persecution became the especial occasion, if not the cause, of the wonderful Toleration Act, which has put an end at once, and we hope for ever, to Turkish persecution for religion's sake. A man may now profess any religion he pleases in Turkey, or pass from one religious faith to another with impunity. Than this modern history scarcely presents us with a more notable step of advancement.

We were shocked, a few years ago, by the terrible massacre of the Nestorians by the Kurds, on the mountains of Kurdistan. It was a demon let loose, and dreadful was the havoc. On the part of the perpetrators it seemed to be, and it probably was, but an unmixed and a malicious evil. It was the wrath of man untempered with mercy. The poor Nestorians who escaped the merciless slaughter fled to their brethren on the plains. Here they met the missionary and the school, the Bible and the Sabbath. Their children were educated, and many of themselves converted, and prepared to return to their mountain home, after the cloud of war had passed over, and, in their turn, became missionaries and teachers in their sequestered glens and almost inaccessible lodgments where, for years to come, the missionary could not have found them.

We reprobate, in becoming terms, the system of warfare and conquest, and the spirit of rapaciousness, and too often of oppressions, which laid Hindoostan prostrate at the feet of the British Lion. We see that great and populous and once powerful and rich country now made dependent on a foreign nation, and completely *fleeced* of all that had been left by other hands, if possible, yet more rapacious. Yet these conquests have been overruled to a stupendous good. By this means a fourth part of the heathen world has been thrown open to the influences of Christianity and a higher order of civilization. Wrested from the iron

rule of Rome, and from the oppressions and degenerating influences of her priestcraft, 150,000,000 of Pagans have been brought within the embrace of an enlightening and elevating Protestantism.

With painful regret and abhorrence did we, a few years since, witness the spectacle of a great and, for the most part, a magnanimous nation forcing their opium upon China at the point of the bayonet. We thought it an unjust and outrageous war, and think so still, and wonder that *such* a nation could do such a thing; yet it has been singularly overruled for the good of that great country; and it seems just what was needed, in order to force open the gates of a great nation which had completely barricaded itself against the reforming influences of the whole civilized world. A few years is likely to give birth to a *result*, which is there maturing as a consequence of the forced admission of those influences, which will astonish the world.

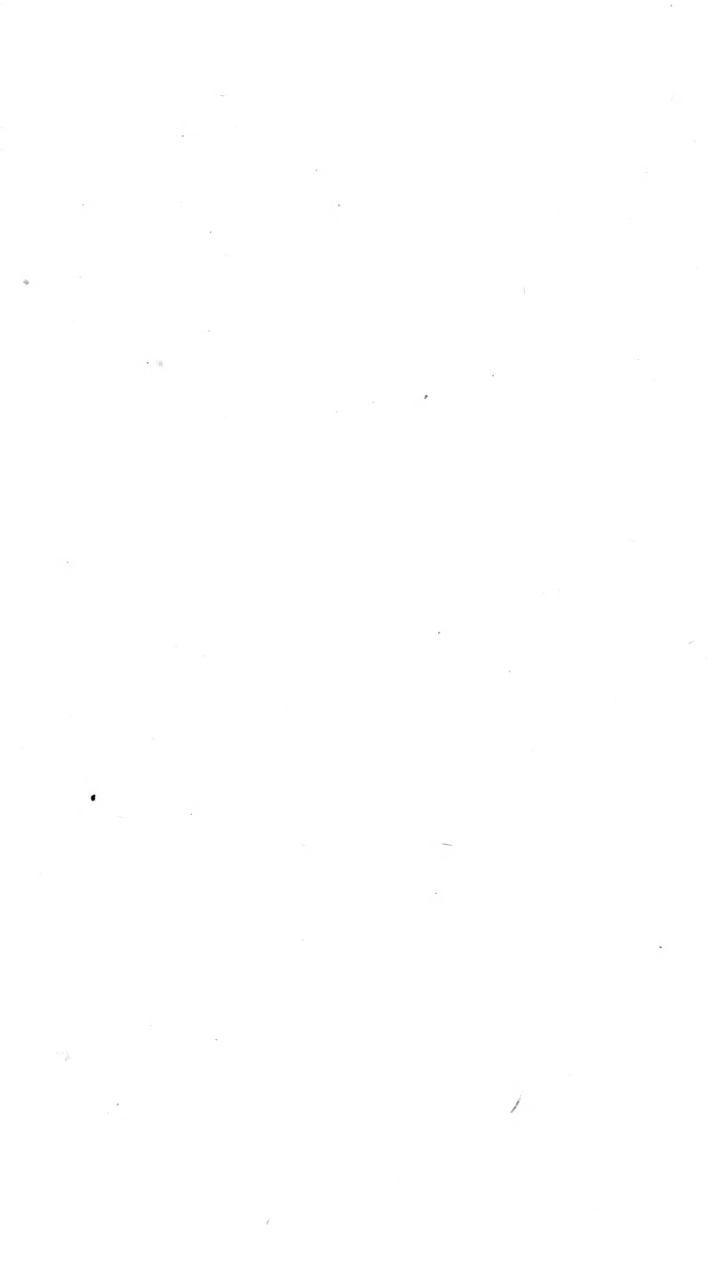
In like manner our nefarious war with Mexico, the real cause of which makes humanity blush, was used as the means of curtailing the boundaries of Romanism, and to the same extent enlarging the area of Protestantism, opening another large territory to the combined influences of the Bible and the missionary, the school and the press. From the hour that the American flag floated over the city of Mexico, a new destiny awaited all those portions of that empire which were brought under Anglo-Saxon rule.

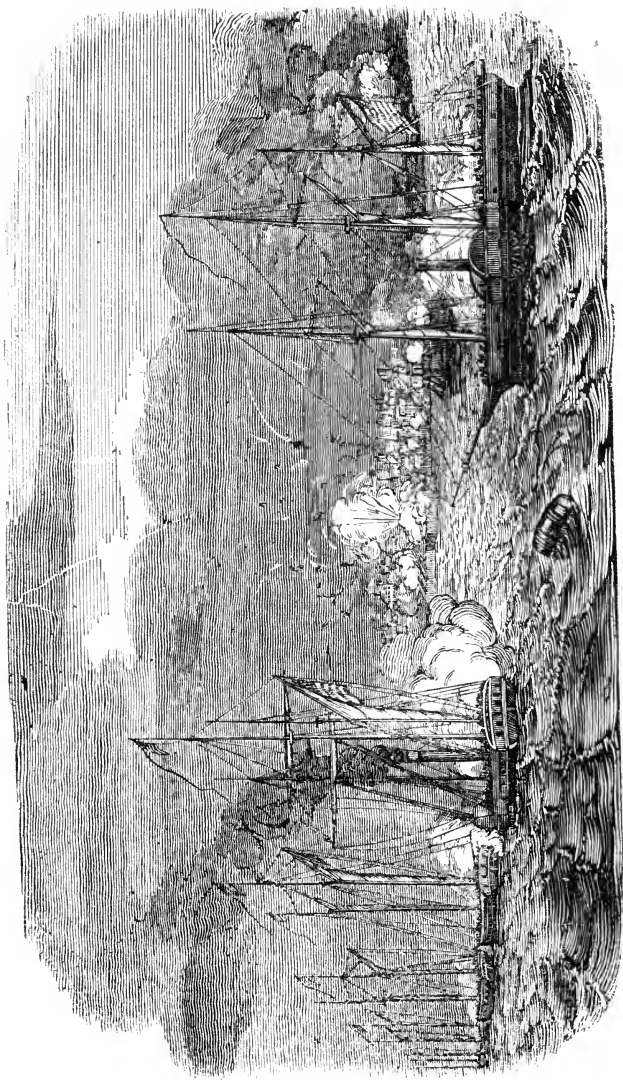
And after the same manner we might speak of *ambition*, *avarice*, and other bad principles and practices. They are oftentimes strangely overruled to accomplish a purpose just the opposite from the one designed by their authors, and as much opposed to the purpose which they are fitted to accomplish. An all-controlling Providence is the true "philosopher's stone." It turns all to gold—it makes all things work together for the accomplishment of a benevolent end.

Most of the men who have kept the world in motion have been men of an unbounded ambition; and it is a matter of no slight interest to observe how extensively the Great Controller of all events makes use of this

ambition to consummate his own purposes. Ambition, whether it be that of Alexander, Cæsar, or Napoleon—whether of the statesman, the jurist, or the scholar, has again and again revolutionized the world, breaking down and taking out of the way the things that hindered human advancement. Is a state to be revolutionized; is a despotism to be broken down; is a discovery to be made or an invention to be made practical; is liberty to be advanced, learning to be promoted, or human affairs to take an onward step, ambition, perhaps combined with avarice, fires the soul of some of this world's nighties, and they are allowed to give themselves no rest till their work is done. We speak now not of a laudable ambition, but of ambition in its perverted and perverse growth, into which enter neither patriotism, philanthropy, nor religion, but where the rankest selfishness rules—where ambition is not a virtue, but a sin. How often are the irrepressible and all-powerful energies of such ambition made the executors of some of the grandest of the Divine purposes!

And so we may say of *avarice*, or the "love of money." This is called the root of all evil. Yet this basest of metals is, by the plastic hand of a divine philosophy, turned into pure gold. While avarice is prolific in some of the direst evils that afflict an apostate world, yet this very passion, though ill-favored and voracious as Pharaoh's lean kine, has often been compelled, contrary to its nature, to bring forth generous fruit. Not less than ambition, has avarice been the father of inventions and discoveries, a friend of the arts, and a stimulant to genius. Often has a pure love of money, steeped to the core in unmixed selfishness, accumulated large fortunes, which, without the intention or desire on the part of the owners, has been made to subserve some of the noblest purposes of philanthropy or benevolence. Strangely indeed does the Great Controller of human affairs make friends to his cause of the mammon of unrighteousness. Without capital how soon would every work of social improvement cease, and the marts of commerce be hushed into silence! without endowments what would become of

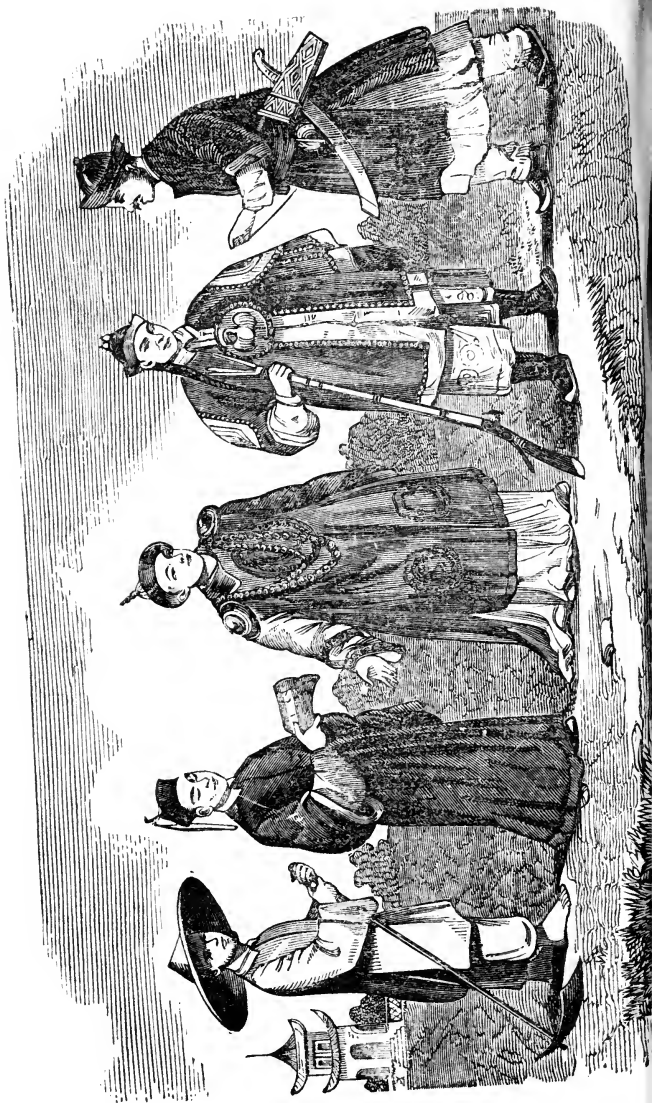




Bombardment of Vera Cruz.







our institutions of learning? and without funds how soon would our philanthropic and benevolent enterprises be shorn of their great strength! It is not uncommon that wicked men toil all their life long, the bond-slaves of Mammon; they rise early and sit up late, and eat the bread of carefulness; they heap up treasure, perhaps accumulate by fraud and oppression; and after they have done all, and perhaps taken every precaution to prevent their wealth from falling into hands that will make it a real blessing to others, such domestic or social changes, in the revolutions of Providence, take place, as to make their property subservient to some good purpose. They heaped up riches for one thing; God used them for another.

Nor need we limit our illustration to the narrow arena of mortal existence. He that can make the wrath of man to praise him, can equally make the agency of devils subserve his purposes. How often do we see the skill, and craft, and power of the "god of this world" turned against himself! How often is he made to build up what it is in his heart to pull down! This is perhaps more frequently done by making Satan, through the use he makes of his resources, illustrate the *EVIL of sin*. He holds control over a vast deal of the wealth, the learning, and the power of the world. These, when in the hands of the wise and the good, are powerful agents for good. The perversion is permitted to show what a sorry business the devil can make of agencies which are designed by God, and which are abundantly suited to accomplish purposes of great good. By the wicked perversion of gifts which in themselves are real blessings, God will hereafter show, by way of contrast, how bitter and blighting a thing sin is, and how much better beyond all comparison is the government of the Holy One.

As we let the eye pass over the map of the world at the present moment, we are astonished to discover that some of the finest countries on the surface of the earth are in the hands of the Man of Sin—countries of vast natural resources, and excelling all others in salubrity of climate, and in natural beauty—and countries

that no doubt await a destiny altogether different from any thing that now appears. Why is this? Why are Spain, Portugal, South America, Africa, allowed to lie upon the surface of the globe as worse than moral wastes, and at present almost natural wastes? What do they contribute to the general good of the nations? What to political wisdom, or to commercial interests, or to the advancement of learning, or to the arts, or science, or morals, or religion? What for any essential good would be lost if all these nations, and their like, were blotted from the face of the earth? Yet they are not left to the destroyer for naught. They are, by way of contrast, working out the first part of a stupendous problem. They are, on a large scale, and for a limited though not for a short time, exhibiting the bitter fruits of a perversion of all the natural good which Heaven has blessed them with. They are showing that ignorance, and misery, and degradation, and depravity, and despotism are, in spite of every natural advantage, the legitimate fruit of the reign of the Man of Sin.

And how strikingly shall contrast with this state of things the beauty and excellency of these same countries when, for limitless ages perhaps, they shall prosper under the benign reign of King Immanuel, when their immense natural resources, the riches of their mines, of their soil, and their peculiar commercial advantages shall all combine to honor virtue and to bless man!

We view with horror the Slave Trade, and regard with scarcely less abhorrence the consequent system of Slavery which sanctions and perpetuates it. To make a man *property*—to buy and sell him as a chattel—to reduce him, in point of relationship, conscience, responsibility, and earthly destiny, to a brute, is a *nefarious wrong* over which eternal justice will not always sleep. Yet this giant-wrong, as I have elsewhere shown, has, in the wonderful economy of God, been made the occasion of a correspondingly gigantic good. God has met them in their bondage—has smoothed their anguished spirits with waters from the well of life—has given “the oil of joy for mourning, the gar-

ment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that he might be glorified." There seems to have been among the slave population of our country a singular susceptibility to religious impression. Or, to speak more correctly, perhaps, the Blessed Comforter seems to have compassionated their lowly and oppressed condition, and especially to have favored them with his merciful visitations.

Probably so large a proportion of no other class of our people have, within the same time, been made partakers of the consolations of religion and gained a title to a free citizenship in heaven. The *end* is gracious and benevolent, but the *means*, how mysterious! on the one hand, fraught with cruelty, and developing passions in man that of right belong only to devils; and, on the other, steeped in anguish that wrung the innermost soul.

But besides the final and great moral result which has been brought out of this great system of civilized wrong, other subordinate, yet not insignificant, results have been made to follow. Large masses of the benighted people of Africa—gross, besotted Pagans—have been thus mysteriously brought to this country, not only that (as the Divine purpose will have it) they might here, to a considerable extent, be civilized and Christianized, but that they might be *Americanized*, *Anglo-Saxonized*, and thus become inoculated with the blood which courses through the veins of the *progressive race*. In this way Providence has secured the only class of pioneers and colonists to Africa from whose agency to benefit Africa we may indulge any sanguine hopes of success.

In order to such success two things seem essential: first, that the agents by which it is to be effected should be *colored* men, of a genuine African stock; and secondly, that they should be inoculated into and *energized by Anglo-Saxon blood*. These two conditions meet only in the *Americanized negro*, which were never likely to have been realized except through the atrocious Slave Trade and American Slavery.

Our hope for Africa, that the day of her redemption draweth near, is predicated very much on the fact that an *agency, fitted to the work*, is now prepared; and we feel the more confidence that the God of the Patriarchs is about to visit the long-forgotten and oppressed sons of Ham, and to remove the curse from Canaan.

We have done little more than to indicate a course of reflection on one of the most mysterious chapters in the history of God's providence. We often wonder why God permits great systems of wickedness to exist—why he suffers great and bad men to live and prosper—to devise and execute great schemes of wickedness—to scatter mischief about them with a mighty hand—to oppress, and afflict, and scourge an already suffering race. While they are awfully accountable for their wrong doing, and will be judged at the last day according as it was in their heart to do evil, yet it is a matter of profound interest to the Christian to know and feel that above all these conflicting elements of strife, and confused, mysterious, and seemingly contradictory allotments of Providence, sits the eternal God, that great, wise, and benevolent Being who so controls all human events as to make sin, however atrocious, and the instruments of sin, however mighty and vaunting, all finally contribute to work out the great purposes of his mercy and to bring a revenue of glory to his name.

## CHAPTER XI.

God in Afflictions—Judgments—Pestilence—Death. How God brings Good Out of Them. How He Works by Them in Carrying Out the Great Purposes of His Mercy toward our World. Ps. lxxviii. 82-85 (especially 84th).

AMONG the various means by which God carries forward the gréat work of human salvation, judgments, afflictions, famine, pestilence, as well as war, hold a conspicuous place. God makes himself known by his judgments; his power, his justice, his displeasure are thereby made manifest. By them He removes his enemies, thereby taking out of the way some of the most formidable obstacles to the progress of truth; and by the same means he provides for his work some of his most illustrious instruments, and the most effectually prepares his people for heaven.

What use, we may therefore inquire in this chapter, does God, in the economy of redemption, make of judgments, afflictions, famine, pestilence, and death? How, in the wise dispensations of His providence, does he overrule them for immense and lasting good? History does not fail us here. It is full of incidents to our purpose. It was in the hot furnace of affliction that God prepared his people in Egypt for the future illustrious destiny. The first scene in that singular drama of suffering was the forcible deportation of Joseph into the land of the Pharaohs. To Jacob, the afflicted father, the cruel abduction of his son seemed an un-mixed evil. Joseph was a much-beloved child. The father's heart was quite bound up in him. Yet in an evil hour, and under circumstances of great aggravation, he is taken from him. Unexpectedly, and by the most unnatural violence, he was snatched from the embrace of his doting parent. The father's hopes were crushed, his heart withered, and, in hopeless despondency, he declared that he should go down to the

grave mourning. All seemed against him; he could never outlive the catastrophe; he could see in it nothing but evil. Why should it be permitted? What had he done—what had the amiable and lovely Joseph done, that such a calamity should befall them? Yet the same father lived to see that this event, which he felt sure was the most disastrous which had ever come upon his family, was really the *best* which had ever befallen them. It was productive of results the most wise, benevolent, and far-reaching in the history of the chosen people and the visible Church. "God meant it unto good." And an immense good did He bring out of it.

Or I might speak of the *Israelites* collectively during their bondage in Egypt, and their sojourn, their travels, hardships, and trials in the wilderness, and we should have another fit illustration of our sentiment. God had a great design to accomplish by these sufferers in Egypt and fugitives from the land of their bondage. He was about to give them enlargement as his people, to organize them into a civil polity, and to give form, and stability, and locality to his Church. A church there had been in the world before, and religion there had been; but it was a church that dwelt in tabernacles—a religion unorganized, and without form or law. And God had also great purposes which he was now about signally to advance through the instrumentality of his people. In them He was about to give to the world a *model* nation, and to the scattered fragments of religion a model church, and especially to give to her habitation and rest from her wanderings. The world, the Church, and religion were now to make one of those signal advances which, ever and anon in the history of human affairs, is wont to take place; and God delegated to those poor, oppressed Israelites, who were making brick without straw under their task-masters in Egypt, the important mission. But this people were themselves without laws and institutions, without a government, without a fixed habitation on which to plant these needful agencies and appliances—without a national history or a national



character by which to act on the nations of the earth. The land they claimed in virtue of the grant to their great progenitor was still occupied by warlike tribes of heathens. The people who were to form the new nation, to take possession of the promised territory, and to fulfill the great mission of Heaven, were yet a community of abject slaves on the banks of the Nile, far distant from Palestine, and without the remotest probability of ever migrating thither, and held in their bondage by a people who were never likely to be compelled to give them up, and were less likely to do it voluntarily.

They must have been men of stern stuff who were the chief agents in this enterprise. The men who first effected the emancipation of this entire body of slaves, marched them off in a mass, organized them into a nation—into a church—gave them laws, institutions, and ordinances; conducted them through the wilderness—opened a passage all the way from Egypt to Canaan through the ranks of their enemies—conducted them through every sort of warfare, from the galling petty guerilla war with harassing marauders, to the pitched battle with a trained soldiery, and finally overcame and displaced the warlike tribes of Canaan, and planted themselves on the hills and valleys of the promised land, were men *made* for the purpose. Only *men* could do this—men who had mentally and morally attained to the stature of giants. Such men appear at long intervals. The rightful successors of such giants were our Pilgrim Fathers. They, too, founded a nation—gave it laws, institutions, and ordinances, and gave to religion a new form of being, and a new vitality.

But how are such men made? How were *those* men made? Were they rocked in the cradle of indulgence? dandled on the lap of inglorious ease? No; they were the legitimate sons of affliction. Were they hardy, stern, iron men? The moral muscles of their souls had been nerved by *use*. Were they honest, *pure* men? They had been refined in the furnace. Were they true men? They had been tested by a *fiery ordeal*—*made perfect by suffering*.

And not only did God in this extraordinary manner prepare his people with *leaders* who should consummate their future nationality, and go before them in their career of advancement, but he, in the same furnace, prepared himself a people to form such a commonwealth. Under no other conceivable circumstances could such a people be found. Egypt was their school; their task-masters were their teachers. Every brick they made—every hardship they endured—every art they learned and practiced—all the experience and skill they gained in the common affairs of life, or in the art of government, or in war, or in jurisprudence, were all directly and effectually preparatory to the career which lay before them. Not a burden did they bear in vain—not a tear too much did they shed. All were permitted by Him who kept them as the apple of his eye—all were directed by him, and by him made tributary to the great purposes which he would accomplish by his people Israel.

And so we might say of the peculiar training to which the founders of our nation were subjected. The real founders of our Republic, and the fathers of our institutions, were those extraordinary men who came over in the *May-flower*, together with those who were joined with them in a like destiny. But by what course of training were they fitted for the singular destiny which awaited them? They were made “perfect by suffering.” In England they were hardened into a most vigorous Christian manhood by a long course of persecutions, confiscations of property, imprisonments, and merciless intolerance. It was in the school of religious persecution and civil oppression that they learned so thoroughly to hate all sorts of tyranny. It was amid the galling chains of despotism that they determined to flee the land of tyrants and seek an asylum where they might serve God as it seemed right in their own eyes, and be free. Little did the persecuting party in England know what they were doing when they drove out from among them our Puritan Fathers. They unwittingly fulfilled the purposes of Heaven by thus compelling these men to



Landing of Columbus.

Landing of the Pilgrims.



form a new state, and fitting them for a free government.

Or follow them to their wilderness home on the iron-bound coast of New England, and you will find them still in the school of a rigorous discipline, preparatory to their future destiny. When we read the story of the suffering of the early colonists of New England, of their privations, of their long-continued perils from the surrounding savages, and the wars they were forced to wage almost continually against them, we wonder how they should have persevered. Why did they not abandon their enterprise as hopeless, and seek some other asylum from oppression? But their stout hearts did not fail them—and to nothing (this side of their religion) is our country more indebted for her present prosperity and rapid advancement than to the striking character which her first settlers formed during these years of hardship and toil. But for the rigorous discipline which these men passed through, first in their native land, and finally in the wilderness of the New World, the world would never have been blessed with the civil institutions, and with the high moral, social, and intellectual character which have been nurtured in America, and have already made their influence felt far and wide in the Old World.

Or we may speak of individuals. God fits men for usefulness, and prepares them to fulfill his purposes, by a rigid discipline. But for the wrongs and cruelties inflicted on Joseph by his brethren, and the subsequent afflictions which he suffered as an Egyptian slave and a prisoner, we should have heard nothing of his subsequent illustrious career as an eminent instrument in the hands of God in carrying forward the work of redemption. Had he not been crossed and thwarted in his plans, and crushed in his hopes, and checked in his youthful vanity and ambition, he would never have been brought to Egypt—made governor there, or fitted to act the noble part he afterward did. He was fitted in the school of affliction.

And no less especially may we say so of Moses. Few men, as we have seen, have left so deep and in-

delible an impress of their mind and character on the world as this same Moses did. He was a man of no particular age—his influence belonged to all ages; like a fertilizing river widening as it descends into the boundless ocean of eternity. His was a remarkable character. The world has perhaps furnished not another like it. But how was such a character formed? How was Moses fitted for his subsequently extraordinary and unparalleled career? He suffered affliction with the people of God. And what presents the moral beauty of his character in a still stronger light, he *chose* to cast in his lot with his suffering people, and this in preference to the pleasures and honors of Pharaoh's court which he might have enjoyed. And he did suffer affliction in Egypt, and then during his forty years' exile in Midian. This was his preparation for his subsequent mission—this the stern school through which he passed preparatory to the distinguished course of usefulness which he was afterward to pursue. He was made perfect through suffering.

And so, too, was Daniel. Torn from his home and country at a tender age, and compelled in a strange land to submit to the fate of a captive taken in war, it is matter of no doubtful conjecture that he was the child of much suffering. The history of this illustrious man leaves unnarrated the many trials and perils to which he might have been subjected, the privations he might have endured, and the indignities he suffered, before the light of the royal favor fell upon him in Babylon. And even after the king had taken him into favor, the envy and hatred which many bore to him as a Hebrew captive precipitated him into the lion's den. Daniel, like Joseph and Moses, was, no doubt, vastly indebted to *affliction* for that pure, meek, and upright character which he possessed, and for that sterling virtue and integrity, and that fearless, unyielding perseverance in his Divine Master's service which he ever afterward exhibited.

Every age of the Church furnishes ready illustrations of our sentiment. It is not uncommon that God trains the men whom he designs to use as eminent in-

struments in his work by a course of adversity, and often of great suffering. But for the fight of afflictions through which they were made to pass, the giants of the seventeenth century had been but common men. But for Bedford Jail we had had no "Pilgrim's Progress." But for a long and languishing sickness we should have had no "Saints' Everlasting Rest." The good and great Baxter informs us that he "had not the least thought, while in health, of writing books, or serving God in any more public way than preaching." But when weakened by bleeding, and shut up solitary in his chamber, and "sentenced to death by his physicians," he began to contemplate more seriously on the soul's everlasting rest, which seemed but a step before him. He recorded his reflections merely for his own use. But what he contemplated as a brief, private manual at length grew into that inimitable treatise which has already blessed the people of God for ages past, and shall till the end of time. It has been the guide and the solace of thousands of trembling souls as they have descended into the shades of death. But for this severe and protracted affliction, Baxter's usefulness would scarcely have extended beyond the boundaries of a single parish—certainly not beyond his generation. Now it is world-wide, and as durable as time.

Yet strange indeed it must have seemed to that godly minister that he should be hindered from preaching the Gospel, especially when evangelical preaching was so much needed. But God had a greater work for him to do. He should preach, by his varied and invaluable writings to the world, and as long as the world shall stand.

There is, no doubt, some peculiar tendency in afflictions to fit the Christian for *usefulness*. They break up the deep fountains of sympathy in the soul and fit him to feel for others' woes. They discover to us corresponding fountains of consolation in the Gospel, and give new meaning and force to many a familiar truth; and thus afflictions put new agencies at the command of the Christian with which to do good. Before he was afflicted, there lay hid in the unfathomed

abysses of the soul the pure, deep waters which but for the violent breaking up of the fountains of the great deep had never welled up into a higher social and spiritual life. Some of the best sympathies, and some of the best energies both of his mind and his body, lay unemployed till roused to action by the strong arm of adversity. To this many a great and good and useful man is indebted for his usefulness. But for some sudden *arrest* in the even flow of his prosperity he had floated onward as tranquilly, as ingloriously, as uselessly as thousands of others have done, who have scarcely left behind them a more enduring monument of their usefulness than the brutes that perish. But when the stern voice of affliction spoke, a new world opened to their view, a new direction was given to the whole man.

Or we might direct attention to the uses which God makes of afflictions, trials, crosses, and bodily sufferings *in preparing his people for heaven*. These are said to *work out for us a far more exceeding and eternal weight of glory*. That is, there is something in these *rebuffs*—in these *arrests* of prosperity—these thorns in the flesh—something in their nature, operations, and tendencies, which become, in the Christian's life, efficient means of sanctification, or of the progress of the Christian in the divine life. The process is, that "tribulations work patience, and patience experiences, and experience hope, which hope maketh not ashamed." The real Christian has often occasion to say, "It is good for me that I have been afflicted." The turbulence of his nature is subdued; he is made patient, humble, submissive, meek; feels dependent; knows that he receives but little chastening from the Lord where he deserves much. The language of his heart is, "Let the Lord do as it seemeth to him good." He is like a child subdued by chastisement.

There is undoubtedly something in the atmosphere of affliction peculiarly genial to the vigor and growth of the Christian. While multitudes starve on the summits of opulence and prosperity, more flourish and rapidly mature in the shades of poverty and in the



vale of tears. "It is better to go to the house of mourning than to go to the house of feasting; for *that* is the end of all men, and the living will lay it to his heart." In the house of mourning and in the chamber of sickness and death we move about among sober facts—solemn realities. In the house of feasting we delude ourselves among gaudy fictions.

In afflictions the soul is thrown into a furnace; in the exercise of *patience*, the refining, purifying process is carried on; *experience* indicates the completion of the process and the beneficial result that has been gained. The Christian is shown what he is—his religion is put to the test. Genuine piety perhaps suffers no surer test than that it can pass unscathed through the furnace. Such an experience creates in the soul a well-founded *hope* that gives reality to things unseen, and will not deceive in the great day of trial.

Again, the adverse circumstances of life force the mind to *reflection*. They present a tangible conviction of the instability of all human affairs, and of the reality and permanency of eternal things. They carry the mind *onward* to the rest and peace of heaven, where shall be no *night*—no darkness, no clouds, no tears, no sighs. We never form correcter estimates of time, of eternity, of heaven, of earth, than when we view them from the lonely vale of tears.

And so we might suppose it would be; for the Great Author and Finisher of our salvation *was made perfect*, or fitted for his work by *suffering*. A suffering condition was an indispensable preliminary and qualification for his work. Expiation for sin could only be made by suffering and death. A violated law demanded the death of the transgressor. The law must be honored; the Divine government sustained. A substitute must then needs be provided—one who should *suffer* in the sinner's stead—who should bear the curse which sin had brought on the transgressor. The foundation of man's salvation was laid in suffering. The whole history of Christ's earthly career is little more than a history of his sufferings. For this end he was born, for this end lived, and for this died.

The blood-washed throng that stand about the throne, the great multitude which no man can number, are those who have *come out of great tribulation*—indicating that tribulation has had much to do in preparing them for their present state of glory and felicity. Nothing so effectually weans the soul from earth, contracts our overweening estimates of this world into something like their just dimensions, magnifies the realities of eternity, and makes the soul willing to depart. There is in the pains and sufferings and sinking weaknesses which usually precede death, a wise and merciful provision to prepare the soul for its departure—yea, to make it welcome the hour of release. There is in man an instinctive dread of death. He recoils before the king of terrors and shudders to look Death in the face. But let wasting sickness bring him low—let torturing pain wreck his frame, and he fears death no longer, but rather welcomes him as a kind deliverer. To many a saint who has shuddered in view of the cold Jordan of death, has a course of suffering been as a kind angel sent to quiet his perturbed spirit, to sever his hold on earth, and to quicken his cheerful steps into the eternal world. How many an aching head, how many a lacerated heart, has sighed for the peace and rest of heaven! How sweet is rest after labor; how sweet pleasure after pain! To be removed from a palace to the New Jerusalem would be much; but to be taken from a condition of absolute want or suffering, of change and disappointment to a state of unalloyed bliss, of unchanging and unfading honors—from a bed of tortures to the peaceful fields of the upper Paradise, what a delightful contrast! what an ecstatic change! How precious, sweet, blessed must heaven be to *any* poor earth-burdened pilgrim! but how enhanced must its glories and felicities be to such as come out of great tribulation! In no condition do the righteous mature so fast for heaven as in the school of affliction. One month in the school of affliction rightly improved, more effectually matures the soul for heaven than years of uninterrupted prosperity. Dark days are the Christian's harvest-time.

When God speaks in his judgments, the reflecting soul will learn righteousness. He will walk humbly before his God. He will give himself to prayer. When he hears the chastening voice of his God he will keep silence, and take heed to his ways lest he sin with his *tongue*. When the eye of his Father is upon him he will walk circumspectly, and submit as to one that hath rule over him. The tendency of afflictions is to rectify the conscience, to purify the heart, to make men meek and forbearing, and kindly affectioned one toward another, forgiving one another their trespasses, if any one have aught against another. Nothing so effectually draws out our sympathies and fits us to bear others' burdens and alleviate others' woes. We are then made to feel that we are fellow-heirs to the same sad inheritance; and as fellow-pilgrims in the same vale of suffering, we learn from our own woes to look with pity on the woes of others, and to extend the hand of relief.

We may quote the following remarks on the uses of *pain*, which equally illustrate our idea of the uses of affliction in general. "One of the most beautiful effects is its tendency to develop kindly feelings between man and man—to excite a friendly sympathy on the part of others toward the person immediately afflicted. No sooner is a person attacked with illness than a corresponding degree of interest is excited in his behalf. Expressions of solicitude for his welfare are put forward, offers of assistance are made, old friendships are revived and new ones developed; all this, it is to be remembered, is essentially connected with the sufferings of sickness. Were it not for this there would be no occasion for this sympathy, and there would be no manifestation of it. Every man would be left to battle with the attacks of illness as he could, and no kind voice would be raised to cheer him in his hours of solitary gloom—no tender hands put forth in offices of kindness—no midnight watchers volunteer to attend his bedside. In contemplating the uses of pain that a gracious God has attached to our constitution as a necessary part of our existence, is there any one that

calls for louder admiration than this, which unites the whole family of Adam into one universal brotherhood—which gives exercise to the noblest charities of our nature, and which is the means of securing to us at the very moment when we must see its value, the tenderest assistance of the best and kindest feelings of our nature?"

And besides the tendency which the contemplation of the sufferings of others has to generate in our own hearts the kindest sympathies of our natures and to nerve the arm of benevolence to bring relief to the suffering object, there is yet the more direct influence of suffering on the sufferer himself. Perhaps nothing so effectually as bodily suffering brings home to the mind of the sufferer the sad conviction of his frailty, or more certainly signalizes to him the certain dissolution of his earthly tabernacle. When the whole framework writhes beneath the blast, and every joint is loosed, it is but a sure premonition of the final downfall of the house. At length its foundations will yield and its superstructure fall. Sufferings are death's skirmishers, indicating not only the near approach of the enemy, but already commencing the work of death. There is in every pang we feel the grim voice of mortality heralding his no distant coming, and bidding mortals to prepare for their last account. And he who can close his ears against the rousing voice of pain and bodily suffering is likely to sleep until awakened by the trumpet that shall call up the dead.

There is something in the etymology of our word "tribulation" which beautifully illustrates our general sentiment. It is said to be derived from the Latin word "*tribulum*," which signifies a threshing instrument or roller by which the Roman husbandman separated the corn from the husk, and "*tribulatio*," in its primary signification, was the act of separation. This word and image, at length, was appropriated by some early Christian writer to express a higher truth: sorrow, distress, and adversity being appointed means by which to separate the chaff and wheat in men—the light and trivial and the wayward from the solid and

the true. Therefore these afflictions were called tribulations, "threshings," that is, of the inner or spiritual man, which should fit him for the heavenly garner. The idea of such a use of the word is happily alluded to in the following lines by an early English poet:

Till from the straw the flail the corn doth beat,  
 Until the chaff be purged from the wheat;  
 Yea, till the mill the grains in pieces tear,  
 The richness of the flour will scarce appear.  
 So, till men's persons great afflictions touch,  
 If worth be found, their worth is not so much;  
 Because, like wheat in straw, they have not yet  
 That value which in threshing they may get.  
 For till the bruising flails of God's corrections  
 Have threshed out of us our vain affections;  
 Till those corruptions which do misbecome us  
 Are by Thy sacred Spirit winnowed from us—  
 Until from us the straw of worldly treasures,  
 Till all the dusty chaff of empty pleasures;  
 Yea, till his flail upon us He doth lay,  
 To thresh the husk of this our flesh away,  
 And leave the soul uncovered; nay, yet more,  
 Till God shall make our very spirit pour,  
 We shall not up to highest wealth aspire;  
 But then we shall; and that is my desire.

But our subject admits of another sort of illustration. We turn from the contemplation of the ordinary ills that becloud the path of life, and yet point onward to a higher and a serener atmosphere, to the more marked and less common dispensations of the great controlling One. We turn to the records of Famine, Pestilence, Plague, Disease, Fire, Wind, Earthquake, and Storm.

For what salutary and beneficial purposes does God use these terrific engines of his Omnipotence? What great moral results or social benefits does He bring out of these dire casualties of man's lapsed state?

We do not now refer so much to the great moral impressions which oftentimes immediately follow these marked judgments of Heaven, as to certain more permanent and general results. In the famine, or the pestilence, or in the dire desolations of war, God speaks in a voice of thunder, and oftentimes the most salutary impressions follow. Impotent, dying, accountable man

is made to feel the power of the Omnipotent arm ; and, realizing in some good degree that it is a fearful thing to fall into the hands of *such* a God, he is made to stand in awe—to fear the great King, to consider his latter end, and to prepare to meet his God. All these fearful utterances of Divine power and wrath unmistakably proclaim that he is “able to destroy both body and soul in hell.” These are the sterner revelations of the Divine attributes : “The Lord is known by the judgment he executeth.” And strange it would be if many a rebel were not arrested, many a thoughtless man aroused, by these startling expostulations of Providence. They come clothed and armed as the grim messengers of death, before whose mighty scythe fall prostrate whole masses of living mortals. Death, in all his woes, has now redoubled his diligence, and comes armed with a superadded power. And will not man now stand in awe? As the destroying angel stalks forth in his streets, and with a keener rapacity satiates the insatiable grave, will he not feel himself mortal? The multitude will not ; yet, when God’s judgments are abroad, many *will* learn righteousness. Arrested by the whirlwind, the earthquake, or the storm, they will be constrained to listen to the “still small voice” which whispers peace.

Feel, they will, the instability of all earthly things, and look away and beyond this transitory state to that world where change never comes—where the shadows of affliction’s night never shut out the unclouded sunshine of eternal peace and joy—where is the inheritance “incorruptible, undefiled, and that fades not away.”

We need here no more than refer to the influence of judgments in drawing out human sympathies, and cementing the great family of man more closely in the bonds of a great brotherhood by the humane feelings naturally engendered by common sufferings. Such sufferings touch the great heart of humanity, and, in spite of Eden’s disasters, make it throb in a Divine philanthropy.

We have in mind a different class of results—results

more general and permanent. The occasion allows of but a brief illustration. We have elsewhere shown how *war* and *slavery*, two gigantic evils, are so overruled by the great controlling Hand as to be made to subserve purposes as gigantically benevolent as they are themselves gigantically malevolent; and the same line of historical illustration might be pursued to show how the most unrelenting and barbarous *persecutions* have been made to subserve the cause of peace and mercy. The persecution about Stephen decidedly favored the spread of the Gospel. No other means (practicable at that period) could have secured so rapid a diffusion of the Gospel. In the cruel Pagan persecutions which followed, and in the no less barbarous persecutions of a later date, most abundantly was verified the maxim, that "the blood of the martyrs is the seed of the Church." Christians were scattered that they might, in the absence of missionary societies, go everywhere preaching the Gospel of peace. Christians suffered the most cruel deaths, that they might the more effectually make known the new faith; and more especially, that by martyrdom they might clothe the religion of Christ in a new moral power.

But what is the same benevolent, overruling Providence wont to bring out of *famine* and *pestilence*? Of the many illustrations which might be adduced we shall give but a single one, and that shall be taken from the late famine in Ireland.

The "potato rot" in Ireland might seem to the chronicler of passing events an insignificant affair. But already it has proved to be the little fire which kindleth a great matter. And it is in a fair way to work out a revolution for that country which *great* causes have failed to do. The potato rot was the sure precursor and cause of the famine, and the famine has well-nigh revolutionized the island.

Some preliminary causes had prepared the way for the results to which I refer. The translation of the Scriptures into the Irish language by Bishop Bedell; the "Scripture Readers;" the temperance movement and the O'Connell movement, had each and all done a

salutary work. They had led the people to think and reason for themselves. In 1848 came the dreadful famine. History scarcely records a series of more heart-sickening scenes. Death on the pale horse strode over fair Erin and left it a scene of woe and lamentation. The strong muscles of Erin's sons relaxed before the fell destroyer; their warm hearts congealed into helpless selfishness, and multitudes perished of sheer starvation. But God was there, educing good out of evil—converting a present and temporary calamity into a future and lasting benefit.

We can not trace every link in the chain, nor can we measure all the favorable results that have already grown out of that great catastrophe; much less can we estimate the events which in the progress of the Irish Reformation may yet transpire. Yet we may do something.

Two great classes of results have followed the famine: First, vast multitudes were compelled to leave their native soil and *migrate* to this land of work and plenty of food. The population of Ireland has, by this means alone, been reduced from six to four millions. The emigrants have been, for the most part, bigoted, benighted Romanists, and they have migrated into an enlightened Protestant country, and where Romanism has lost much of its rigidity. This migration is, in the present generation even, a decided gain in favor of Protestantism and free principles, and a yet greater gain in the *second* generation.

And, secondly, the famine was the bursting of the shell, of an extraordinary movement *in Ireland*. At no time since Ireland became a Catholic country has there been any thing like the amount of truth diffused there as during the last ten years; and nothing has there been before to be compared to the results. Protestantism has numbered its converts from the Romish Church by tens of thousands. Causes were quietly at work to produce such a result before the famine, but this became the occasion of giving efficacy to these causes.

There was no hope for poor Ireland while the priest







Kilkenny

held the cold iron of despotism on the soul of the people. The famine furnished occasions at the very outset to open the eyes of the people to a sense of this priestly despotism, and gave them courage to resist it, or, rather, compelled them to resistance. In their extreme destitution and starvation the priests insolently exacted their dues, and frequently from the "relief money" which had been sent (from the first \$50,000,000 in all) by the British government to save them from perishing, and often refused rites without the payment of money. The general conduct, indeed, of the priests, in regard to the distribution of this fund, "alienated the affections of the people, and turned them toward the Protestant clergy." The Papacy of Ireland found itself at the feet of Protestantism begging for bread; and as Protestant hands in England and America freely opened and poured in the needed supplies without stint or grudging, they that fed the body got access to the soul.

Protestantism was now presented in a new light, as an almoner, a benefactor, as a religion that has a *heart*. And the eyes of the people were now open, as never before, to the merciless exactions of Romanism. The warm Irish heart was now in the right place. A grateful people appreciated the disinterested kindness of their benefactors, and the more readily listened to the offer of Scripture instruction.

A circumstance now occurred which contributed, with other causes, not a little to weaken the reliance of the people on the priests. While their Protestant benefactors were laboring with great self-denial and assiduity to alleviate their miseries, and to administer food to the famishing soul, the priests were foolishly attempting to do the same by a resort to miracles, holy water, etc. They attempted to arrest and remove the "potato rot" by sprinkling the stalks with the *consecrated water*, i. e., salt and water. Their failure exposed their impotence, and did much to break the priestly spell.

A new impulse was now given to evangelical missions. Missionaries, Scripture readers, and teachers

were sent abroad in greater numbers; new congregations of converts were organized, and the work was prosecuted with vigor and renewed success. In two years we hear of 30,000 converts from Romanism in Ireland. In a single diocese 10,000 joined the Protestant Church in a single year. In the district of West Galway, where in 1840 there were not 500 Protestants, there were in 1852 nearly 6,000, besides 3,500 children taught in the Bible schools, and eight new churches were in the progress of erection. The Mass and the Confessional are in an unwonted manner neglected, and the reading of the Bible and the preaching of Christ, and him crucified, is taking their place.

Says the Report of the Irish Society: "Converts multiply. The spirit of inquiry spreads more and more among the Roman Catholics. The power of the priest is declining; their curses and threats are comparatively disregarded, and countless thousands are resolved, at all cost, to read and hear the Gospel of God's Word, which has been so long kept from them. Every week brings intelligence of new openings and fresh appeals for further spiritual aid."

In Dublin, the inquiry meetings are crowded, and the lectures attended to overflowing.

Heretofore the Romanists have been wont to *deny* all this progress, or pretend the converts were *bribed*; but they can no longer conceal it. Their papers admit and deplore, but can not help it.

The Dublin *Tablet* of November 8th, 1851, says: "We repeat, it is not Tuam, nor Cashel, nor Armagh that are the chief seats of successful proselytism, but this very city in which we live."

The Dublin *Evening Post* of November 11th, 1851, says: "We learn from unquestionable authority that the success of the proselyters in almost every part of the country, and, as we are told, in the metropolis, is beyond all the worst misgivings we could have dreamed of."

The Dublin *Nation* says: "There can be no longer any question that the systematized proselytism has

met with immense success in Connaught and Kerry. It is *true* that the altars of the Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland. The west of Ireland is deserting the ancient fold." No: not *deserting* the *ancient* faith of Ireland, but *returning to it*; for the ancient religion of dear old Erin was Christian, and not Romish.

An association called the "*Priests' Protection Society*" lately published its address, in which it "enumerates 96 priests of the Romish Church who, within a few years, have been converted to the reformed faith, and upward of 60 laymen, chiefly Irish. At Dingle there are 800 converts; at Achill, 500; at Kingscourt, 2,000; at St. Andrews, Dublin, 118. Many of these are distinguished for education and talent."

Rev. Doctor Heather, secretary of the Irish Home Missionary Society, states that the Roman Catholic population of Ireland has fallen off since 1846 about 2,500,000, while the Protestant population is fully maintained at its former mark of 2,000,000, or a little more; and that the professed conversions to the Protestant faith in that country during the last thirteen years have been about 30,000, including all conditions and professions.

We have recently seen a statement respecting the increase of Protestantism and the decrease of Romanism, to the effect that if the different causes to increase the one and to diminish the other should continue to operate in time to come as they have in a few years past, Ireland must become a Protestant country in thirty or forty years.

God works mightily by his judgments. They "are the rod of his anger, and the staff in their hand is his indignation." In the carrying out of His purposes, and the administration of his government, how often it is that "before him goeth the pestilence, and burning coals—consuming diseases—go forth at his feet!" These are the terrific agencies by which He often prepares a people, or the mind of the individual, to receive the Gospel of peace and pardon. The Divine goodness

*ought* to lead men to repentance. The constant recipient of His love ought, by a life of devout obedience, to return and give God the glory. But how much oftener may it in all truth be said of those who are permitted to bask long in the sunshine of prosperity, that "*for all this they sinned still, and believed not for His wondrous works. Therefore* (in order to bring them to acknowledge their allegiance to Heaven) *their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him; and they returned and inquired early after God. And they remembered that God was their rock, and the high God their redeemer.*" Some men are drawn to duty here, and prepared for a glorious hereafter, by the cords of love. More perhaps are driven by the rod of His anger. Not till they are made to feel the emptiness of earthly things, and to buffet disappointments, or to struggle with crushed hopes, or to languish under disease, or wither beneath the heavy hand of bereavement, or in some way be made to feel the vanity and vexation of all sublunary things, do they set themselves in earnestness to seek the undecaying, the unfading portion.

## CHAPTER XII.

### The Hand of God in American Slavery.

WE have no occasion in this chapter to discuss the merits or demerits of American Slavery. It will at least serve our present purpose to treat it simply as a giant wrong done to the enslaved, and a giant evil to all parties concerned. The simple inquiry before us at present is, *what good God has brought out of this evil*. In the deep wrongs, in the cruel oppressions of the Slave Trade and of American Slavery can we trace the all-controlling Hand overruling the seeming and temporary evil to a real and permanent good? I think we can. Yet if any thing I shall say should be so construed as to make it, in any shape, an apology for Slavery, it will be a total perversion of my intention. Because God brings good out of an evil, it by no means sanctifies that evil. War is a giant evil; yet God has most signally used war as an instrument of revolution, by which he has in every age broken down what he would destroy and built up what he would preserve. By war He has again and again revolutionized the earth, and on the ruins, and in many respects *out of* the ruins, of old systems, remolded and recast, he has reared other structures in advance of the former. The good which Infinite Benevolence sees fit to bring out of an evil does nothing to justify that evil. The thing in itself is an evil, and they that perpetrate it have evil in their hearts, and do it as an evil, and not for good. Yet in the whole history of Providence there is nothing more intensely interesting, or humbling to human pride, or more to the praise and honor of God, than that he often extracts the most signal and lasting good from the bitterest of human wrongs.

American Slavery affords us a fit example. We

shall, therefore, make it our business to trace out some of the benevolent workings of the Almighty Hand in this system. We have alluded to its unparalleled wrongs, though we have sought not to magnify these wrongs. When contemplating that darkest of all clouds that ever brooded over a people, we are cheered to see the *bow* inscribed upon it. There is an eye that follows the suffering captive through all his unrequited toils; an ear that hears every groan; a heart that is afflicted in all the afflictions of his hard bondage. Not a sigh is unheeded, not a breath of anguish is breathed unheard. All shall again be brought up in remembrance when God, in his righteous providence, shall reveal himself as *the God of the oppressed*.

Our first inquiry shall be, *How has God overruled the system of American Slavery to the substantial and lasting good of the enslaved themselves?* And, secondly, *How has He overruled it to the eminent and permanent, the temporal and lasting, good of the African race?* How has He made healing streams of life flow from the stagnant waters of death?

1. The *personal and individual* good which He that worketh wondrously has brought out of a hard system of bondage. No portion of the African race (the Liberians excepted) are at the present day, perhaps, in so favored a position, on the whole, as the three millions who are held in bondage in America. Though that condition be a pitiable one, yet such are the compensating interpositions of Providence in the case, as to make this condition, on the whole, the best in which the African race are at present found. Here I might quote a remark or two of one who has figured more largely on the field of battle than in the arena of letters—an opinion all the more valuable coming as it does from so practical a mind. In some late public speech or letter General Scott said: “In the order of Providence there is no evil without some compensating benefit. The bleeding African was torn from his savage home by his ferocious neighbors, sold into Slavery, and cast upon this continent. Here, in the mild South, the race has been wonderfully multiplied,



compared with any thing ever known in barbarous life. The descendants of a few thousands have become millions, and all from the first made acquainted with the arts of civilization, and above all been brought under the light of the Gospel."

Africa, with few exceptions, has always been the land of ignorance, debasement, and woe. Though contiguous to the great centers of civilization, she has remained uncivilized. She has always had easy access to the most enlightened and refined nations, yet her people have remained the most ignorant and debased. African races (as already intimated) have remarkably fulfilled two prophecies; the first relating to Canaan, a son of Ham: *A servant of servants shalt thou be to thy brethren*; and the second of Ishmael, that, notwithstanding he should be so long an outcast, he should " *dwell in the presence of his brethren.*" Most signally and miserably have the negro race been the hewers of wood and the drawers of water to the people of all other nations. All have been agreed from time immemorial to prey upon and enslave this ill-fated people. Yet Foreign Slavery has been but the lesser evil to which this unfortunate continent has been made a prey. Her Domestic Slavery is her greater curse—an evil that brings with it no redeeming feature. Wretched as is the condition of the African in his foreign bondage, it is probably an improvement on the condition of the same races in their native country. At least, we are quite sure it is so in respect to those enslaved in a civilized and Christian country. No thanks to the slave-dealer, no thanks perhaps to the slave-holder, yet the poor slave comes in contact, in spite of the thousand privations and disabilities of Slavery, with a thousand influences which ameliorate his condition in this life, and more especially for the life to come.

Miserable indeed must be that condition of which Slavery in a foreign land is an improvement. Save in prevalence over many of her tribes of the religion of Mecca, and of the half-fledged Christianity of Abyssinia, the native Africans seem to be essent

without a religion. Like any other ignorant, besotted people, they have their crude superstitions and their fetiches; and, impelled by a religious instinct common to man, they practice to some extent a sort of vague, disjointed Paganism. African travelers, and those best versed in African matters, have not been able to report any well-concerted and generally adopted systems of religion. With here and there an oasis, Africa has, from century to century, lain on the map of the world a complete *moral waste*—destitute, not only of trees of righteousness, but even of the stunted shrubs of false religions. Nor has she, as a whole, been more prolific in intellectual growths. Though science was cradled on her borders, and has since grown up and flourished for centuries almost in sight of her shores, yet she has remained pre-eminently the land of ignorance. In the age of the Pharaohs and Ptolemies, Egypt was famed for her learning; while a dark cloud of ignorance then, as now, settled down on the whole great peninsula besides. The Mohammedans have to some extent their schools; and so have the Christians of Abyssinia. Yet these are but the merest exceptions to the universal ignorance of that whole quarter of the globe.

And equally has Africa been the land of suffering and woe. Since she has been the prey of Christian nations, a thousand of her children have been torn from her bosom *a day* and reduced to a foreign bondage cruel as death; or, to put the misery of that miserable continent in its true light, *she has herself torn them from her bosom*. It is as true of the native African as of the slave-dealer, "there is no flesh in man that can feel for man." And the hardest heart has he who sells his brother. Foreigners more fiendish if possible than consummated devils have held out the lure. With instruments befitting their infernal work they have laid the snare. They have appealed to avarice, jealousy, revenge, sensual appetite—to the worst passions humanity is heir to. They have instigated wars and created an insatiable passion for strong drink, and by these means devastated villages, and clothed whole

tribes in indescribable woe, that they might seize on the captives and reduce them to slavery. And, oh! blush, humanity, they consummate their villainous purposes through the aid of the *black man himself*! He betrays, seizes, and sells his brother! What an awful index have we in this one fact of the climax and consummation of Africa's wretchedness! Among all the mysteries of this mysterious land, none is more mysterious than that it should so long be subject to the curse pronounced on Canaan: "A servant of servants shalt thou be." Freely has she drunk of this bitter cup for 4,000 years. And yet Africa has been equally fulfilling the other prophecy which we quoted. Though servants of all, yet the descendants of Ishmael have ever "dwelt in the presence of their brethren."

Pitiable as is the condition of the slave in an American State, we have said it is vastly better than the condition of the negro in Africa. This, however, can be substantiated only as a matter of *fact*. How does the present generation of slaves in America compare or contrast with the present generation of native negroes in Africa? In other words, what incidental and indirect influences have been all the while acting on our slave population to raise them to a condition far more favorable than their fathers left in their native Africa, or than their brethren after the flesh and skin now enjoy there?

In estimating the indirect though real benefits which the American slave population have derived from their present condition above those of their African condition, we must keep in mind the two different classes of benefits, those accruing to themselves as individuals, and those which are preparing them by experience, habit, and various needful qualifications, to act as agents in the emancipation of their native Africa. If we mistake not, this unfortunate race is sent here to be *schooled* in the rigors of Slavery, more especially that they may yet be the instruments in the hands of God to work out the destiny of Africa. In all I shall say under this head I mean to keep distinctly in view the idea, that the negro population of

this country are *not always to remain in a state of servitude*; but they are yet to form a body politic of their own—have social, civil, literary, and religious institutions of their own, and, as distinct nations, manage their own affairs. Keep this idea steadily before the mind, and you will be able to discern very distinctly the Hand of the Lord in the whole matter of their involuntary migration hither, and their no less involuntary residence in this country. The object to be gained is *the renovation of the African continent*. The means in question—a principal means—is the singular transportation to this country of a large class of *the barbarous race to be renovated here*, to have them civilized, Christianized, Anglo-Saxonized, and prepared to go back to their country as the appointed instruments by which to renovate it. How, as a matter of fact, these instruments have been prepared and have already begun to fulfill their destined mission, we may now briefly inquire.

The inquiry before us now is, How has the system of American Slavery been overruled to the essential and lasting good of the enslaved? Remarkable as the providence may appear, it is nevertheless true, that Slavery in America has been used as the vigorous instrumentality of civilizing, elevating, and Christianizing multitudes of the children of Ham—making their condition not worse in this life—preparing them to return, if so disposed, laden with blessings for their countrymen, and infinitely improving their condition in the world to come. In nothing, perhaps, is the Hand of God more strangely obvious than in the manner in which this system of Slavery (despite unnumbered wrongs) has been the occasion of the conversion of an immense multitude from Paganism to Christianity. All the evangelical missionary societies united can not this day present so many converts from Paganism as have been gained to Christianity from among the enslaved in this country. And here, too, we leave out of the account the fact that nearly the *whole mass* of these slaves are *nominal* Christians.

We speak now merely of communicants in churches

at the South. These exceed the number of all the converts of all the evangelical missionary societies united. And, in order to verify this assertion, we have only to consult the records of two Christian denominations. There are this day connected with the Baptist Church at the South 130,000 colored members; and the Methodist Church report 170,000. These two branches of the Christian Church (to say nothing of the thousands who stand connected with other churches and the other thousands of free blacks connected with different churches at the North)—these two churches have incorporated in their communion 300,000 souls who would otherwise have been born and lived and died in Paganism; while modern missions, the world over, is able to report but about 200,000 as the whole connected with mission churches.

Truly what a stupendous good God has brought out of this stupendous evil! With all its wrongs and cruelties it is *made* the medium of a rich blessing to the oppressed. Through a darkness more palpable than that which covered Egypt, the benign and healing rays of the Sun of Righteousness have shined. Through rivers of tears—through the gloomy valley of an unpitied servitude, vocal only with the groans of anguished spirits, a perennial stream of mercy, rich, pure, fertilizing, and abundant, has flown. With these healing streams thousands allay the burning anguish of their oppressed spirits, forget their bonds, and become freemen in the Lord. Was ever the wrath of man—his cupidity, his cruelty, his wrongs and oppression—*so* overruled for good? Was ever so great a good brought out of so great an evil?

But Christianity has her rich concomitants in which the colored population of our country have in a degree shared. In a domestic, social, civil, and intellectual point of view they have, too, been decided gainers. And in nothing, after religion perhaps, have they gained so valuable a heritage as in their practical acquaintance with the industrial arts. They have acquired a capital here which may be made of more value to Africa than all her gold, and precious stones, and all the treas-

ures of her exhaustless mines. If you would see this in a just comparison, place by the side of a common native African an enlightened, intelligent, enterprising, industrious Christian negro, just loosed, if you please, from Slavery in America, and such, too, as are going to Liberia annually by scores and hundreds, and the *difference* between the two will illustrate my meaning. The one is a Pagan, besotted, ignorant, lazy, and worthless; the other is a freeman, a Christian, industrious, thriving, and intelligent—a man. The process of raising a Pagan people to a state of civilization and Christianity is confessedly a slow one. It is a work of generations, of centuries; and singular and severe as the process has been in respect to these Americanized Africans, I do not know that history supplies us with an example of any other barbarous people who have in the same period of time made such great advances in civilization and Christianity.

But lest the remark should seem to savor too strongly of American partiality, I will quote a paragraph or two to support, not only this, but some other points that pertain to this topic, from a source which will not be suspected of any such partiality. In an able article in a late number of the *North British Review* we meet the following very just and impartial sentiments:

The slaves of the South are, comparatively, not only a civilized people, but we doubt if in the whole history of mankind a single example can be adduced of a race of men starting from such a depth of moral degradation and barbarism, and in a century and a half making so vast an advance in civilization. This progress has been owing, as we believe, in no small part to the fact of their being slaves. Through this relation they have been brought into close contact with a superior race under circumstances of restraint and excitement which have compelled them to abstain from some of the most debasing vices, to form habits of industry, and which have led them to catch rapidly the social, moral, and religious ideas of their masters. This does not extenuate the moral wrong of Slavery, for it originated in no such philanthropic purpose. It is a fact, however, not to be overlooked. How great this progress has been is seen the moment they are sent back to Africa and placed side by side with those descended from the same general stock. The native African is still a brute, bowing before a stone, offering human sacrifices, without arts or industry, with scarcely a notion of right or wrong; a mere savage, and of the most degraded kind. The emancipated slaves who have colonized Liberia have gone far to prove themselves competent to establish and conduct—the greatest work of man on earth—a free and Chris-

tian commonwealth. They have churches, and schools, and courts of justice, and a representative government, and laws to which they know how to secure obedience. The marriage bond is as much respected, the home is as sacred, and the education of the young as anxiously provided for as among the great mass of the people in the more civilized states of Europe. And this progress, and more than this, is the fruit of a gradual culture under a condition of slavery, and could scarcely have existed without those habits of obedience, industry, and temperance which, if exacted by the master for his own advantage, have in the end redounded far more to the benefit of the slave. We confess that we fear, if, one one hundred or one hundred and fifty years ago, any large number of native Africans had been landed in New England, and left with their freedom to provide for themselves, that their descendants at this moment, if any still existed, would be in a far more debased condition than if their fathers had been trained up from barbarism under the restraints of Slavery.

We can not too profoundly admire the wonder-working Hand of God that has brought *such* results from such causes. There is, perhaps, nowhere to be found a more industrious, sober, thriving, moral, and religious people than is met at the present day in Liberia. Their domestic, social, and civil relations are as happy as the most favored people. They abundantly enjoy the blessings of a republican government well administered by men of their own hue, and of free institutions which happily secure the ends of good government. But where were these men *schooled* for their present advanced condition? They have by some means been raised, within a few generations, from a low state of barbarism to the civilized and Christian state in which we find them at present in Liberia. Men of the same tribes which still remain besotted and brutalized, are here found again in their native Africa; men, free-men, civilized men and Christians, are already considerably advanced in all that goes really and permanently to aggrandize and bless humanity above most of the European states. Such fruits have been garnered amid the toils and tears of a cruel bondage. In such a dreary vale choice plants, watered by the tears of unrequited labor, and hardened into a sturdy growth by a strange series of wrongs, have been reared. Transplanted into a more genial soil, they are taking deep root, sending up a vigorous trunk, spreading wide their branches, and beginning to bear a healthful fruit.

If, therefore, we contemplate the system of Slavery merely as it has been overruled by a singular train of providences to the conversion and subsequent elevation of large classes of heathens, we shall not fail to admire the wonder-working Hand that brings so rich a good out of so enormous an evil. As a *missionary operation*, simply, American Slavery has been *made* more efficient in the conversion of the heathen than any system of missions that has been brought to act on the unevangelized. It can show, as an incidental and precious fruit of the bitter tree, near twice the number of converts from Paganism made by all the missionary societies in existence, and more than seven times the number reported as belonging to mission churches, by every missionary society in America.\* This is certainly a singular result, and as singularly brought about.

Say what we will of the wrongs of Slavery (and we are scarcely in danger of saying too much), and of the hard fate of the slave, there is a providential aspect of this dark cloud which is beautifully light. Sampson's riddle is here solved: "Out of the eater comes forth meat, and out of the strong sweetness." The whole history of Providence does not perhaps furnish a happier illustration of the gracious interposition of Sovereign Mercy to overrule a great human wrong to the great and lasting good of the injured. In correspondence with this, we meet a singular peculiarity in the practical working of the system of American Slavery—a feature to be met, I believe, in no other system of Slavery. I refer to the *religious privileges* provided for the slaves in our Southern States. It is by no means difficult to collect instances different from those which I shall adduce—cases of great oppression and privation of the opportunities of religious instruction; yet no one can contemplate but with a pleasing surprise and heart-

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| * American Board ..... | 26,000       |
| Baptist Missions ..... | 15,000       |
| Methodist " .....      | 13,000       |
| Presbyterian " .....   | 250          |
| Episcopal " .....      | 71           |
| Total .....            | <hr/> 54,321 |



felt gratitude the peculiarity to which I have referred.

I shall make no apology for introducing here a few paragraphs from a speech delivered on the floor of the Assembly of the Presbyterian Church, May, 1850, by the Rev. Dr. J. E. Stiles. Dr. S. knows whereof he affirms, and his affirmations will command respect and credence, and abundantly sustain the position, that God has permitted the African race to be brought to this country that they might here be brought under the power of the Gospel, myriads be translated from the house of bondage to the house not made with hands, eternal in the heavens, and multitudes be here fitted to act as the pioneers and helpers in achieving the redemption of the African race. Dr. Stiles says :

In no respect has the condition of the slave been more decidedly improved than in his *religious privileges*. It is now many years since Southern conscience was taught to feel that it had a duty to discharge to the benighted servant—a duty too long neglected. To this duty the Church betook herself, with commendable energy and system, and the face of the kingdom in this section of the country now presents a very different aspect.

There is a diversity of established methods in which the master brings the Gospel to the servant. In the cities there are large colored churches of two or three thousand members. When necessary they are assisted to erect church edifices. The pulpit is generally supplied by pious, talented, colored preachers; sometimes by white brethren of the very first talent and highest stations in the church. Sabbath schools, under the tuition of intelligent white teachers, male and female, are in common use in cities, towns, and villages. On plantations masters frequently conduct family prayer, so as to secure sound instruction to the servant. The traveler is almost always put in requisition for this service. Instead of the old-fashioned negro "*praise-house*," it is common in many parts of the country to build a neat "*Plantation Chapel*," and to invite all accessible ministerial aid. I am happy to know that on this subject of giving judicious religious instruction to the colored population, there is a very commendable fidelity on the part of the stated ministry in all sections of the Southern country. Should you happen to enter a sanctuary in Virginia, when a presbytery was in session, you might possibly hear the roll called, and each minister in his place summoned to give an account to his brethren, according to a stated order, of what he was doing within his bounds for the people of color; nor would you be more fortunate than I have been, if some holy elder (who, peradventure, paid a missionary to teach his servants) should rise a little out of order because he could not contain himself; and most tenderly and solemnly express the feelings of his conscience and heart, descriptive of that burden of responsibility to God and to the servant, which he felt rested in common upon himself and all his brethren. Had your presbytery been assembled in South Carolina, the ministers would not have escaped with

so *general* an inquiry. Each, in his place, would have been called to answer whether he had preached, during the interval of presbyterial sessions, one half of every Sabbath to the servants of his neighborhood.

But the most important features of this reformation are yet to be noticed. *Catechisms* to aid the master in the private instruction of his servant have been drawn up, if I mistake not, by every prevalent denomination of the South, and distributed among the people. The country, too, has been largely *districted* (where this operation was most needed), and a missionary employed to devote himself exclusively to the colored population within the prescribed limit, in preaching, teaching, visitation, and Sabbath-school supervision. It is ascertained that the churches built for the worship of the masters are, in many cases, injudiciously located for the accommodation of the slaves; and I am credibly informed that it is quite common to erect a new church in some position selected exclusively for the convenience of the colored population, and devoted entirely to their service. I can think of no religious meetings on this earth more delightful, none that my heart more ardently pants to enjoy, than the worship of the masters and servants of adjacent plantations under the ministry of their beloved missionary. My own past experience forbade me to wonder at the tears of sympathy and joy which lately fell from the eyes of a good master, while casually sketching to me in private his habitual enjoyment of such a privilege. In testimony to the sound, conscientious, intelligent interest which is felt by the Southern Church on this subject, I will only further say, that essays, reports, pastoral letters, periodicals, etc., have long been in course of publication; that ecclesiastical bodies of all denominations have long been accustomed to give their highest authority, their best services, to this cause; that conventions, formed by delegates from different States, and composed of the very first men of the land, have sometimes devoted days to the most liberal discussion of this whole subject; and I am just now assured by one well informed upon this subject, that the whole system of imparting religious instruction to servants in all parts of the South is in a healthful and improving condition.

Thus, to favor the fulfilment of the Divine purposes toward this singular race, the hearts of slaveholders have been and still are, in a peculiar manner, turned to the religious instruction of slaves. Of no portion of our population, perhaps, have we better reasons to hope they will share richly in the blessings of the Gospel. Here God hath rewarded them double for all their sorrows. He has endued them with peculiar susceptibilities of religious impression; and in no other respect has he so opened the hearts of them who hold rule over them, to do them good. To the poor the Gospel is preached—and never did the Gospel come to a people with such fitness—never bring with it so timely a solace and so rich a boon—and never, from the same amount of population, reap so rich a harvest of souls. A great company, already in heaven, who have come out of

great tribulation and washed their garments and made them clean in the blood of the Lamb, will bless God to all eternity that so many of their race were taken from Africa—though amid tears and blood, and placed in this land—though under the galling yoke, where a great light has shined in upon their darkness, and so many have been made heirs to the incorruptible crown.

2. *What has God brought out of American Slavery* in its bearing on the African continent? It seems now very generally conceded by every intelligent, unprejudiced observer of African affairs, that Africa, if ever regenerated, *must*, under God, *be her own regenerator*. Resources drawn from her own soil must be the means, and her own sons and daughters the instruments, of her renovation. History gives us no warrant to expect that white men—that any European race—will ever be used to any great extent in the redemption of Africa. Present appearances cherish no such hope. Though white men are doing something at the present time for Africa, yet the conviction seems very general, both on the minds of the white coadjutors in the work, and of the people to be benefited, that the burden of the work to be done must be performed by a native agency. What we have asserted on this point is substantially this: that Christian colonies of Americanized Africans on the coast of Africa supply the only hopeful agency for the renovation of that continent. Our concern at present is to call attention to the marvelous workings of Providence which has provided such an agency. It can not be contemplated without new admiration of the wonder-working Hand of God.

Here three inquiries very naturally arise: 1st. What is the work to be done for Africa? 2d. What sort of agents are required? 3d. Where shall we find them?

1. The thing to be done for Africa is, to raise her from her present state of degradation, and to confer on her the rich blessings of civilization and Christianity. Much more is to be done than the establishment there of a system of missions for the introduction of Christianity. "The whole head is sick," as well as the "whole heart faint." Physically, as well as morally,

Africa is a desert. She needs the agriculturist, the mechanic, the teacher, the editor, the printer, the statesman, as well as the Christian and the preacher. Africa is one perfect chaos. The fiat, "Let there be light," has but recently gone forth. Domestic order, social, civil, and religious creations are yet to emerge from the general chaos. All is to be made anew. Her fertile plains are to be brought under cultivation and covered with an industrious people; her mines be made to pour out their exhaustless wealth; her soil to yield labor a rich revenue; her rivers be covered with the abundance of her inland commerce, and her whole surface checkered with the railroad, the canal, and the telegraph. Institutions of learning, from the common school to the university, are to be called into existence. Africa must have the arts and sciences and the strong elements of civilization before she shall be translated from her deep darkness into the light. Yea, she must have working in her midst, and giving efficacy to all other agencies of reform, the still stronger elements of the Christian Sabbath, of the Divine oracles, and of a pure Church. The Bible is the only lever that can raise Africa. Give it room—give it a fulcrum in the things I have mentioned, and it will surely raise that dark continent from the depths of its debasement, and place it alongside the nations which God is pleased to favor.

These are some of the things which must be done for Africa before her captivity shall be turned. When it shall please the Lord to smile upon her, he will provide him such agents as are suitable for the work. We may therefore inquire—

2. *What sort of agents are required?* They must must undoubtedly be *colored men*, originally natives of the soil; none other can live there. Or should future experience, contrary to the past, prove that the climate of Africa does not form a bar to the colonization of the white man, we gain nothing by the discovery. Suppose Africa were subjected to the rule of, and colonized by, a European race, taking all past history for our guide, we should expect from such colonization,

not the civilization and evangelization, but the *extermination* of the aborigines of the country. The experience of the world and the testimony of history is, that black races dwindle before the whites, and finally disappear. The whites—at least since Japheth has had rule in the destinies of the world—have been, and still are, the *absorbing* as well as the civilizing and Christianizing race. Where they act on barbarous nations directly, by colonizing their own people among them, as was done by the English colonies in this country, they gradually drive out the natives and exterminate them. Where, on the other hand, they act principally on the natives, through humane and philanthropic efforts, in order to fit *them* to be the instruments of their own elevation, the result is quite different. Such are the kind of means that can bless Africa: not colonies of white men, but the industry, the intelligence, the habits, the principles, and virtues of white men in the person of the black man.

We believe that the people of these United States possess more of these elements of reform than any other people. We must therefore conclude that the best possible power, the best possible agents by which to ply the great lever which is to raise Africa, are *Americanized Africans*. They must be *Africans*, yet they must be *Americanized*, *Anglo-Saxonized*—they must carry with them some of the stamina of the Puritan Fathers. Has He that seeth the end from the beginning anywhere provided such an agent? Is there at this day anywhere to be found a class of men that answer to this demand—a class of Africans who have been (no matter how severely) schooled in the stern virtues of republican institutions and the Protestant religion—in those virtues and that religion which is confessedly the best suited to work out the renovation of a barbarous people? We are sure we can find just such a class; and in all the wonders of God's providence we can fix on nothing more wonderful than the *fact* and the *manner* of his providing himself such an agency. Our third query is therefore easily answered.

3. Where shall we find these agents so providentially and exactly suited to the work? Strange as it is, they have been reared under the stern auspices of American Slavery. *All* slaves are not fitted to become useful colonists on the coast of Africa. Though the great mass are undoubtedly improved, especially in their *moral* condition, above the condition of the native Africans, yet but a limited number are fitted to go back and act there as the agents of Africa's redemption. Many are prepared; more are in the process of preparation—in all of which the Hand of God is most conspicuous. This remarkable arrangement of Providence has not failed to attract the notice of thinking men of almost every class. General Scott (whom I may again quote) says: "The race has already received the resulting compensation alluded to. As the white missionary has never been able to penetrate the dark regions of Africa, or to establish himself in the interior, it may be the scheme of Providence that the great work of spreading the Gospel over that continent, with all the arts and comforts of civilization, is to be finally accomplished by the black man restored from American bondage. A foothold has already been gained for him; and in such a scheme centuries are but seconds to Him who moves the world as men move a finger."

Do you say this is the opinion of an *American* who would fain justify a series of unrequited wrongs by some general good which Infinite Benevolence may bring out of it. We are far from apologizing for the wrongs, yet we can never cease to admire the benevolent end. War is undoubtedly one of the greatest evils that ever cursed our world, yet this awful instrument, all stained with blood, all vocal with sighs, all alive with burning anguish, has been used more effectually than any other instrument to transform society, to remove out of the way obstacles to advancement, to destroy what is not according to the Divine will, to revolutionize nations, and to advance the interests of the Church. Slavery is a giant wrong, yet God has overruled it to a great and benevolent end. This is

not simply the opinion of American partiality and complacency. Thinking men in Europe see the thing in the same light. I may again quote from the *North British Review* a paragraph which quite harmonizes with the sentiments I have advanced, and which will not be suspected of too fond a partiality to the system of American Slavery. The reviewer awards to African Colonization its due merit, because he sees those who are and who shall be the colonists going through a process of schooling on the cotton and rice and sugar plantations of our Southern States, which is fitting them to become the agents of the greatest civil and moral transformation which now remains to be achieved. He thus pleasingly condenses into a single paragraph his thoughts on these points :

Had one in some summer day-dream busied himself with imagining the best method for civilizing a continent, he would probably have constructed in his fancy some such scheme as this, which, through the labors of the Colonization Society, has already become a substantive reality. It was a glorious conception this of making emancipated slaves the regenerators of the dark land from which their fathers came. Nor has it proved to be a visionary enterprise, but one which for more than thirty years has been steadily advancing toward successful issues. Many might reasonably, at the outset, have hesitated and doubted long before engaging in such an undertaking. But who, now that its success and promise are before the world, will not bid it God-speed? The whole cost of colonization since its first commencement in 1817 is estimated at no more than \$1,250,000, a sum not sufficient to build and maintain for half a dozen years the small and ineffective squadron which we now keep on the African coast. On what enterprise during the present century has the same sum been expended with a reasonable prospect of such great results?

It was a "glorious conception" to make emancipated slaves the regenerators of the dark land from which their fathers came. It was a divine conception. The Hand of the Lord is in it. Beautifully does the whole scheme of colonization on the coast of Africa illustrate the beneficent operations of Divine Providence. The descendants of Ham "emancipated, enlightened, and Christianized *by their enslavers*, are to be sent back to be the happy instruments of reclaiming, enlightening, and Christianizing their own native Africa."

We have therefore no hesitation in asserting that

*Americanized Africans*—they who have been nurtured under the hard yoke of slavery, and in their “durance vile” become acquainted with the arts and formed the habits which alone can fit them for their future mission—are the instruments by which a gracious Providence is to elevate that great continent. They are natives of the country—of the same race as those to be benefited—are adapted to the country and the climate; they are fitted, as no other portion of the race is, to act as the almoners of the blessings of civilization and Christianity to Africa. We therefore look upon the colonization of the blacks on the coast of Africa not only as the distinguishing feature of our age, but as an efficient and prominent means to carry out what at present seems to be one of the grandest schemes of Providence. The time has come when Christian nations are directing their attention particularly to that great continent; not as they once did, to inflict on Africa a burning curse, but to enter into commercial relations with her, to form colonies on her coast, and to introduce the arts of peace and the blessings of freedom. The French have settlements on the Senegal and the Gaboon; the Danes are on the Rio Volta; the Dutch on the Gold Coast; the Portuguese at Loango; the Americans at Liberia, now formed into a Republic, with laws modeled after our own; and the English at Sierra Leone and at the Cape of Good Hope.

These different settlements, each in its own measure, are doing something to carry out God’s designs of mercy toward Africa; but we mention them rather as providential prognostics of her approaching redemption. A forgotten, neglected, abused continent is again coming into mind. The agencies which God is pleased to use are gathering about her. Christian nations are vying with each other who shall share most largely in her trade. This, God will undoubtedly give to the people who will the most faithfully fulfill his benevolent purposes there. Thousands, some hundreds of thousands, of the sons and daughters of Africa are in America, being prepared in the rigid school of



servitude yet more directly to fulfill these purposes. "How mysterious (to use the words of the Honorable J. W. Miller, of New Jersey), are the ways of Providence! bringing good out of evil, liberty out of slavery, religion out of barbarism! Behold the same people who, in years gone by, employed the power and wealth of commerce in crowding the sea with pestilential slave-ships, now using their increased commercial advantages and improved means of navigation in sending back to the land of their fathers the descendants of those kidnapped slaves upon the broad, clear deck of an American steamer, and under the protection of our nation's flag! What child of America would not feel prouder of his country for a deed such as this? Where is the Christian whose heart would not swell with gratitude to God for such a work of justice and humanity?"

Where is the Christian, we may add, who, seeing what God is bringing out of this direst curse of Africa, will not adore the Hand that can thus transform a curse into a blessing? We praise not man for the evil, but God for the good.

Since writing the above, I have been favored with the reading of an address of the Honorable Daniel Webster, delivered at the late meeting of the Colonization Society in Washington. It is gratifying to see this great man whom our nation loves to honor recognizing so particularly the Hand of the Lord in so overruling wrongs done to a portion of a race as to bring out of them a great good to the whole race. We can not forbear quoting a single paragraph :

There is a Power that sees the end of all things from the beginning. God is his own interpreter. The cupidity and criminality of men were often, under Divine Providence, made to work out great designs for the good of mankind. African slaves were brought here almost simultaneously with the advent of the whites themselves. In our short-sightedness we see only the desire of the white man to possess himself of the labor of the black. Those black men, when first brought here, the victims of war and violence in their native land, were ignorant, brutal, without knowledge of God; but now their descendants, though in a condition, it is true, subordinate, inferior, and enslaved, have learned and have come to know more than any or all that they left behind them in their native or barbarous Africa. And this seems, indeed, to be the

mode, the rule established by Providence, by which Christianity shall be returned to that continent. How plainly is this an indication of Providence! He who goes back to Africa under the auspices of this society is an intelligent man; he knows he is an immortal man; and he is in every way infinitely more advanced than his ancestors were when they were first brought to America.

The ways of Providence are dark. Since there are various races on the earth, as he believed there were, and since some of these look upon others with repulsion, he saw that there was an end in view promotive of the happiness of all. Emigration from land to land, and from country to country, is a great movement; it is a distinctive mark of the present age; emigration is in our times an eminent and prominent idea. We see it in more instances than one. It was the remark of one of the ablest men that he had ever, in the course of his public life, been called into contact with (Lord Ashburton, when in this country), that it seemed to him as if emigration was the design of Providence to average or to equalize throughout the world the distribution of its population.

On a superficial view of the subject we wonder why such a singular, sore excrescence should be permitted to attach itself to our otherwise sightly and well-proportioned body politic—why so foul a blot on the fair face of our nation—why permitted by God—why tolerated by men who hated oppression and freely shed their blood for liberty. The view we have now taken of Slavery in this country does something to explain this strange phenomenon. Like sin itself, Slavery is made the “means of the greatest good.” Had not sin entered the world, the loveliest attributes of the Divine character had, for aught we can see, remained obscured, and his most magnificent works of grace been left undone. Had not American Slavery been permitted to exist, there would have been lacking in the history of God’s providence and grace one of the most interesting chapters that remains to be written.

The view we have now been taking of this subject is especially fitted to give force and practicalness to one of the most important lessons urged upon us by Divine Wisdom, viz., “Rest in the Lord; wait patiently for him; fret not thyself because of him that prospereth in his way; because of the man that bringeth evil devices to pass.” As we ponder long and hard upon the wrongs of Slavery, and the curse of the Slave Trade, and Africa so long neglected and abused, we grow impatient, perhaps restive, under the slow process of providential movements. We see the

wrong-doer prospered and the innocent oppressed. We would at once vindicate the right and annihilate the wrong. But God waits. He has great and glorious purposes to answer by the delay. We have only to "rest in the Lord," put our trust in him, confide the great interests of humanity and religion to him who careth for them, and quietly, prayerfully, and diligently go on in the discharge of *duty*, and all that the most enlarged philanthropy and the most ardent piety can desire will be brought to pass. We may rest assured that God, in the sure workings of his providence is extinguishing the Slave Trade, doing away with Slavery, and converting Africa just as fast as it is best on the whole that it should be done. We lament over the cruelties of personal servitude; yet we forget that He who sitteth as a refiner and a purifier of silver is all this time watching the process in the furnace, and he will never let the fire of affliction rise higher than is needful to accomplish the destined purpose. Nor will He suffer more to be cast into this furnace than he needs in order to carry out the designs of good which he will educe from Slavery.

We must wait patiently for the Lord—we must watch and wait for the movements of Providence. We must work in harmony with His working. If the finger of Providence is evidently pointing to *Americanized* Africans as the chosen instruments by which to renovate and bless Africa, we must make the line of our duty to correspond with this indication. We must do all in our power to prepare the colored population of our country, whether free or bound, to execute their destined mission. We must provide abundant facilities to restore them to the land from which their fathers were violently torn; and we must spare no pains that our colonies on the coast of Africa be held in such reputation, and in character be such, as shall most efficiently act on that great continent.

## CHAPTER XIII.

Hand of God in Commerce. A Mighty Agency in Human Advancement. The Resources of Commerce. Mines, Manufactures, etc.

OUR object in this chapter is to exhibit commerce as another of those great agencies which God uses, by which to advance, civilize, and Christianize the nations of the earth.

Commerce has been called the great civilizer. It elicits industry; creates enterprise; multiplies the resources of the nations; develops the hidden treasures of the earth; makes distant nations neighbors by virtually annihilating distances; and as the less intelligent and enterprising come into contact with their superiors, they are benefited. Commerce, too, is very much the source of the wealth of a nation—and money is power. No people can to any extent carry out the great purposes of their being without money. A poor people can make no very great advances in education, the arts or sciences, in works of internal improvements, or in social and moral reforms. Commerce is the high road to wealth. It reveals to one people the wants of another; and by making these wants *known*, it creates a *demand*, which is sure somewhere to create a supply. Industry is now evoked, native indolence is overcome, and the demand is supplied. It is in this way that the resources of a people are brought out and their skill and enterprise cherished.

Commerce promotes knowledge. As many go to and fro, knowledge increases. Before the days of a general commerce, nations remained unknown to each other, and estranged. The long and friendly arm of commerce brings them together and introduces them; they shake hands and become friends. The white sails of commerce proclaim a truce to national alienations. A thousand barriers are broken down, and a thousand

occasions afforded for a better and a more favorable acquaintance. They become acquainted with their different manners, customs, modes of thinking, literature, science, philosophy, history, and religion. With an interchange of commodities there is an interchange of ideas—a commerce in *thought*, worth more than all the commerce in cottons, teas, and silks. By promoting intercourse between different nations, national prejudices are broken down, and thus a very important barrier to national improvement is removed. An isolated, barbarous nation is almost completely barricaded against every inlet of knowledge from without. Commerce knocks at her gates and asks, in the name of *interest*, for admission; nor asks in vain. And with every cargo of merchandise comes (aside from all incidental evil) a richer cargo in practical lessons of a higher civilization, and, perhaps, of Christianity. Did commerce do no more than to bind peoples and nations together by the adamant chains of *interest*, it would well deserve the name of a mighty civilizer, and a potent power for social and national advancement.

Again, commerce is a great *Peace Maker*. It binds together the people of different nations. Interest has again interposed and demands peace. Its simplest idea is that of an exchange of commodities. Mutual interests are concerned. A people are as much interested to dispose of their surplus productions as to procure in return those which commerce brings them. Their respective merchants may have as large investments of capital abroad as at home. These *war* would in a moment peril. We may therefore expect that in proportion to the amount of commerce between two nations will be their reluctance to engage in war. War would be sure to spoil a lucrative trade—a loss which all who reap the profits of such a trade, and all whose necessities are supplied by it, or whose tastes and appetites are gratified, would be slow to incur. What a sacrifice of interests, what a loss of property and detriment to a great commercial business, and how disastrous to very numerous classes of agents, factors, laborers of every description, who are engaged either

directly in the prosecution of commerce or in the preparation, in all its various departments, of the resources of commerce, would a war between two such nations at once produce!

But another aspect here presents itself. Great commercial nations are bound together by ties more sacred than those of *interest*. While a barter is going on in the grosser commodities, friendship is weaving her golden web, social and domestic relationships are forming, while a mutual pursuit of the arts, and the cultivation of the sciences, and the works of improvement, and of philanthropy, and religion are all contributing their influences to bind the people of the two nations together. And these influences, as a thriving commerce impel to greater improvements in modes of conveyance, contracting distances, and making intercourse easy and cheap, become vastly increased. The two yearly become more and more identified in interest and feeling, and a war between them is nearly impossible. Suppose some diplomatic skirmishing or political misunderstanding to involve them in war, the good sense—or if not that, the pecuniary interests and the imperative demands of social and domestic relations—would soon compel to a cessation of hostilities.

We can scarcely conceive the possibility of a war between England and America. America might almost as well invade a portion of her own country as to invade England. Or England might nearly as well afford to lay waste Scotland or her colonies in India, as to make war on America.

Commerce, in connection with all the great interests involved, and all the great and all the little streams of industry, of agriculture, manufactures, mining, and the like, which pour into the great mart of traffic carried on between the two nations, and all the feelings and sentiments and relations which grow out of this all-pervading traffic, has imposed on England and America a pledge to preserve peace stronger than all the peace societies in the world could impose.

Commerce is, therefore, the pacificator as well as the great civilizer and enlightener of the nations.

Man's mission in this world, as a physical agent, that is, as far as the exercise of muscle is concerned, is to "till the ground," which, taken in its broadest sense, means to develop the vast and boundless resources of the earth—the resources of the soil, the forest, the mine, the quarry—of the land, the sea, and the air; and having discovered the various and abundant powers and elements of nature, to bring them into use, so that they should all minister to the well-being of man. Nature does little more than furnish the *raw material*, leaving the working up of this material to human skill and industry. The noblest advances man can make in skill and power, is to call to his aid the hitherto unemployed forces of nature. He creates no power or resource; he does but discover what already exists, and subjects it to his use. Take two periods in the history of navigation. Let the representative of the one period be a New Zealand war canoe, or a rude fishing boat, and that of the other a modern man-of-war or one of our palace steamers. The one is scarcely more than a rude log from the primeval forest, scooped out by a rude tool plied by the muscle of a single man with scarcely the rudest traces of intellect, and in the navigating of this primitive craft there is employed scarcely more power than that of the muscle which constructed it.

In what contrast to this is the construction, the fitting up, and the navigating a man-of-war or an ocean steamer. Yet all the difference relates to the amount of human skill and ability applied in the two cases. There was in neither case any creation of material or power, nor any thing superhuman. The gallant ship arose, and, in ridiculous contrast to the little log canoe, proudly floats on the bosom of the ocean, in defiance of waves, winds, and storms, a result of the skill and energy of man in discovering and appropriating to use the various resources of nature. The forest, the field, the mine of every sort, the manufacture of every craft, all contribute to the grand result. All sorts of mechanical skill are brought into requisition; every art and science forced to yield their aid; the product or

the skill of almost every nation is taxed. And when the noble craft is once afloat, how are some of the mightiest powers of nature made to propel her on in her adventurous career! Steam, wind, and mighty ocean, tumultuous, all-devouring elements, are tamed by the hand of human skill and made the obedient servants of man.

But the construction and furnishing of this huge floating edifice imply but the beginning of the enterprise, the skill, the industry, and the varied natural resources of the earth which are called into existence by a thriving commerce. Every article of export and of import, the skill, and labor, and industry which convert the products of the field, the forest, or the mine into the portable necessities and comforts of man, are all the legitimate results of commerce.

There is abroad in the world at the present day a very general expectation that great moral and political changes are near at hand. A better day is coming. Yet the nations, we believe, are first to be shaken to their very center. Civil revolutions and moral convulsions, such perhaps as the world never before saw, shall seem to throw them back to chaos. But as preliminary to this, and in an important sense contributing to it, and especially as preparatory to the peace and greater prosperity which shall follow the great commotion, knowledge must vastly increase—nations must be brought near that they may become acquainted—the means of education must be greatly multiplied—the Gospel must be preached to all nations—the Bible be translated into every language—the Press must do its mighty work, and consequently the pecuniary resources of the friends of Liberty and Religion must be vastly increased—and the principles and institutions of civil and religious freedom must be understood. But these are no more than the legitimate results of commerce. At least, these are results that follow in the wake of, and are most essentially favored by, the operations of international trade and intercourse.

The high state of civilization for which we look, the unprecedented advancement in the arts and sciences,



in knowledge and religion, and in every department of social and domestic improvement, presupposes an extensive and lucrative commerce. So, on the other hand, such a commerce, more effectually than any thing short of the direct agency of Christianity, contributes to this same advanced condition of man.

There are some features in the commerce of the world at the present moment which can scarcely fail to arrest and interest the pious, reflecting mind, as indicating the near approach of great moral and civil ameliorations in the condition of the world.

We may range what we would say on the present providential aspects of commerce under three general heads: 1st. What commerce *has* achieved, and the commanding, influential position it at present holds. 2d. The *prospective* influence of commerce; and, 3d. The fact *that the commerce of the world is chiefly in the hands of the two great Protestant nations*—in the hands of the *Anglo-Saxon race*.

1. What commerce *has* achieved. It was the hope to secure valuable commercial advantages that led to the discovery of America; and commerce has been a scarcely less potent element in all the subsequent progress of America. Columbus was stimulated to his exertions by the hope of finding a Western route to India, the trade with which country was at that time exceedingly lucrative and much desired by Western nations. And it was the same restless, fearless spirit of commerce that about the same time forced a passage to the East around the Cape of Good Hope, opened a most lucrative trade, poured into the lap of the Western nations immense wealth, and soon established in India a magnificent European empire; and, what is yet more to be admired, it was the entering wedge to a most extraordinary series of events which have at length covered India with a great Protestant empire, and, in turn, opened the way to the Bible and the missionary, and to the unrestricted progress of the Gospel.

The influence of commerce on the destinies of the world has again been seen and felt in the fact that it

has so generally given rise to schemes of *colonizing*. Colonies usually transfer a more intelligent and enterprising mass of people to a territory occupied by a less advanced people. The Israelites colonized in Palestine and built up an empire there far in advance of any nation that had previously occupied that soil. The Tyrians colonized in the north of Africa, and built up the kingdom of Carthage, and extended the influence of their superior civilization not only over Northern Africa, but far into the dark interior; and the superiority to this day of the nations and tribes of the Barbary States to any other nations or tribes in Africa is doubtless, in a measure, to be attributed to this Carthaginian leaven. The Angles, the Saxons, and the Normans colonized in the British Isles, and there permeated the aborigines with the stamina of character that has at length matured into the noble English race, a race that has at this day more of the elements which work social and individual greatness and national aggrandizement than any other race on the face of the earth.

The instances named illustrate the widely-extended influence of colonization. *Modern* colonies have very much been the motive to, or grown out of, commerce. The English colonies in North America (save that of the Pilgrim Fathers) and elsewhere are of this character. England largely colonizes to create outlets for her extensive exports. Commerce—more, perhaps, than all other causes combined—has given to England her acknowledged superiority among the nations.

The motives which chiefly led to the conquest of India by the English, and the substantial advantages which have accrued, and which are likely to accrue, to her idolatrous millions, originated in the insatiable desire of England to extend her commerce. And the late Chinese war (whatever may be said of its justice and moral character) is another notable illustration in point—it was waged in obedience to the all-invading demands of commerce. England must and *would* secure a freer trade with that great empire; and, incidentally, Providence controlled the war to break

down the formidable barriers which had heretofore barred China against the benign influences of Christian nations, and has already thrown open her gates to all the good and all the evil of Christendom, and brought out of it results most essentially and lastingly beneficial to that great and populous nation.

Nothing like commercial relations have broken down national barriers, and made the people of different nations, and languages, and customs, and religions acquainted, and enabled them to compare advantages and disadvantages, and given to the inferior such sort of practical lessons as are most likely to lead to improvement. Nor do we overlook in this estimate of the general result for good the sad fact that there is in this contact too often a deplorable drawback in the shape of personal evil. Too often the *agents* of the traffic are the victims of demoralization.

In estimating the agency of commerce, in the progress of human affairs, we may not overlook the improvements it has given rise to in the art of navigation—in machinery and the construction of vessels—the facilities it has supplied for easy and frequent intercourse with the people of other nations—what it has done to call out skill and quicken invention—and how it has increased the number and quantity of the commodities of exchange. It is due chiefly to the ever busy and all-invading spirit of commerce that the earth is made to yield up her long-hoarded stores of iron, and coal, and lead, and zinc—that the wheels of the manufactory are kept in such busy motion, and that agriculture and the arts are prosecuted with such ceaseless vigor. And it is due principally to the incitements of commerce that we are brought within ten days of Europe; or that the present far-removed extremities of our great empire are not farther distant than the extreme limits of the New England States were at the time of our Revolutionary War. You may now travel from the Atlantic to the Mississippi in less time than you could then from the farther limit of Maine to the western boundary of Connecticut. And

now, Bombay is no farther from London than Liverpool was from New York at that time.

But commerce has been a minister of Providence to compass yet higher purposes. During the last forty years it has, for the most part, hushed the world into peace. Like the four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree, commerce has hushed to silence the elements of human strife, and given wings to the angel of Christian charity to fly through the heavens and carry to the nations of the earth the Gospel of peace. This peaceful period, heralded everywhere by the white sails of commerce, has been the great "sealing" period of the "servants of God." The different portions of the world have become known to each other—its supposed boundaries have been vastly enlarged—the Bible, translated into almost every language, has been conveyed to the remotest parts of the earth—the missionary has been conveyed abroad and protected, and the ever-blessed Gospel been preached in almost every nation on the face of the earth—a vast multitude have received the Gospel as a "witness," and a vast multitude have received the "seal" of discipleship.

Commerce, again, has, to a considerable extent, achieved a great subordinate good by binding the nations into one great brotherhood, as has been said, by the strong bands of *interest*. It has made it obviously for the interest of the people of all nations to live at peace—to abate national prejudices—to forego all embarrassing nationalities—to form acquaintance, and cultivate peaceful relations, and so to improve their respective conditions and to develop their resources, that they may be able to profit by commercial intercourse.

Things in this world go very much by comparison and contrast. The savage is satisfied with his hut, and his raw morsel, and his covering of skins, and the ground for a table, chair, and a bed, and his fingers for knife, fork, and spoon, till he comes in contact and comparison with the arts and comforts of civilized life.

Then his wants are at once increased, and he has fresh stimulants to industry. His mind is roused, his invention set at work, his ambition fired, that he may supply his newly discovered wants, either directly, by appropriating the commodities which are about him, or indirectly, by exchanging these native products for the products of other climes. The impertinent wheels of commerce roused him from his lethargy, and now he will use these same wheels to satisfy his newly created wants.

The same principle operates, too, to stimulate every intermediate class in *civilized* life to attempt to improve by an increased industry and skill. Commerce increases our wants, and want stimulates to the exertion needful to procure a supply.

As an agency of human advancement—as the means by which knowledge has been diffused, civilization extended, wealth increased, the principles of free government made known, and inventions and discoveries promoted, commerce holds a commanding and influential position. And never more than at the present day. War, in the hands of the great Controller, is the sledge-hammer that goes before and breaks to pieces and destroys; commerce is the repairer of the breach—the angel of mercy that follows after and pours in the wine and the oil—that binds up and cements—that cherishes the arts of peace—that creates and then supplies the wants of man—that affords a thousand motives and a thousand facilities by which to elevate his earthly condition.

But the great providential agency of commerce in the advancement of human affairs is scarcely more than begun to be felt. It has but just entered on its great mission. But I trench on our next thought.

2. The *prospective* agency of commerce—the increased agency which it seems altogether likely that commerce will exercise in the coming history of the world. There are abundant indications of the continuance and yet wider extension of this potent agency. The facilities already existing for a vastly extended system of international traffic would seem to indicate

that this is an agency by no means spent, or likely soon to be disused by Providence. Present improvements in ship-building, progress in the art of navigation and the use of steam, and the unprecedented unfolding of the hitherto hidden resources of nature, indicate that the next fifty years shall witness a progress in all commercial affairs by no means less than has been experienced the last fifty years; and that its influence on the destinies of the world shall be vastly greater.

The conversion of the world to God, the establishment of the universal reign of Christianity in the world, presupposes an intercourse among different nations and peoples which nothing short of a vastly extended commerce can furnish. And what we affirm is, that all the requisites for such a commerce now exist as pledges of the future.

And in nothing is this more remarkable than in the *timely developing* and bringing to light the *heretofore hidden resources of the earth*, thereby vastly increasing the number and the amount of the commodities of traffic; and in the discovery of *new* substances and new articles of commerce.

The immense *Coal Trade* of to-day is based wholly on an article the existence of which was unknown but yesterday. Coal not only supplies both the motive power to commerce, and is an extensive article of transportation, but it is an agent to multiply, without limit, the products of traffic. The relation which this article holds to commerce, and the great abundance in which it is found, and its singular *distribution*, obviously indicate what is to be the magnitude of a future commerce.

The timely discovery of this very useful and extensively used article marked the commencement of a new era in the world. Coal has made England the greatest manufacturing and commercial nation in the world. To say nothing of coal as an article of transportation, or of its immense importance to every household as an article of fuel, it has a relation to commerce of stupendous moment. It directly serves commerce.

as a motive power, and it turns the wheels of the manufactory, and thus does indirectly subserve the same great cause. It is the motive power of coal that has set twirling in England 17,500,000 spindles, and the manufacturer's wheel of every possible variety. All this has been done without the slightest apprehension of exhausting even the little coal bed of England, whose dimensions is some thirty miles long and eight broad.

But if so limited a deposit has been able to give birth to such a commerce as England enjoys, and to make such a nation as England is—to set in motion so many steam-engines—to propel so many railroad trains—to raise to the surface, and melt and hammer so many millions of tons of iron, and in so many ways administer to the wealth and aggrandizement of a nation, what may we surmise will be the bearing on the same interests of the enormous deposits of the same article in other parts of the world, especially in America? Here we have fields of coal commensurate with the magnitude of our rivers, mountains, prairies, and extent of territory—fields of coal as large as the whole of England. No intelligent man can traverse the vast deposits of coal in Pennsylvania, Missouri, or Arkansas, extending hundreds of miles, without the reflection that there lies buried beneath his feet an element of national greatness and power hitherto unknown to the world. In those exhaustless layers he discovers a power that shall awake into life a great Western empire the like of which has not been—another London, and a Birmingham in the East and the West, and the center of a nation extending from the Atlantic to the Pacific—a power that shall make us the great manufacturing nation, and more especially yet the great commercial nation. Simply the existence of such a singular abundance of coal indicates what may be the future history of American commerce, and consequently what we may expect shall be the future destiny of our nation.

During a brief sojourn of that eminent geologist, Hugh Miller, in England, he critically examined the carboniferous districts, especially the coal fields of

central England, to which she has for so many years owed her flourishing trade. He remarks :

Its area scarcely equals that of one of the Scottish lakes—thirty miles long and eight broad ; yet how many steam-engines has it set in motion ? How many railway trains has it propelled, and how many millions of tons of iron has it raised to the surface, smelted, and hammered ? It has made Birmingham a great city—the first iron depôt of Europe. And if one small field has done so much, what may we not expect from those vast basins laid down by Lyell in the geological map of the United States ? When glancing over the three huge coal fields of the United States, each surrounded with its ring of old red sandstone, I called to mind the prophecy of Berkely, and thought I could at length see what he could not—the *scheme* of its fulfillment. He saw Persia resigning the scepter to Macedonia, Greece to Rome, and Rome to Western Europe, which abuts on the Atlantic. When America was covered with forests, he anticipated an age when that country would occupy as prominent a place among the nations as had been occupied by Assyria and Rome. Its enormous coal fields, some of them equal in extent to all England, seem destined to form no mean element in its greatness. If a patch containing but a few square miles has done so much for central England, what may not fields, containing many hundred square leagues, do for the United States ?

The deposits of coal within the territory of the United States is exhaustless. We can conceive of no degree of consumption for 10,000 years that shall exhaust our mines. To say nothing of the coal formations which are known to exist—though not worked to any considerable extent, in almost in every portion of our Union, the two *great* coal fields cover a territory of not less than 160,000 square miles. The eastern Alleghanian or Appalachian coal field extends from the extreme northern boundary of Pennsylvania to the central part of Alabama, 750 miles, with an extreme breadth of 180 miles ; containing 63,000 square miles. And the other great coal formation, the great Western or Illinois field, occupies a great part of the State of Illinois, and a part of Indiana and Kentucky ; and thence west of the Mississippi into Missouri and Iowa. This is nearly twice as large as the Alleghany or Eastern field. The two are put down by geologists at about 160,000 square miles, or more than 600 times the amount of coal fields in England. Yet the 240 square miles of English coal lands is yielding to the miner's toils 40,000,000 tons annually, without fear of exhaustion. Suppose a mile



of our fields to be equally productive and equally worked with a mile of the English field, and our vast fields might supply our country and the world with 24,000,000,000 tons annually, without the hazard of being soon exhausted. We can conceive of no such progress in steam navigation, and manufactures, and the mechanical arts and consumption as fuel, as to require such an inconceivably great supply. Yet the calculation goes to show what a substantial and superabundant provision Providence has prepared for the future progress of our race.

We have scarcely more than begun to develop the resources of our coal mines. In 1820 Pennsylvania supplied but 363 tons. The trade has on an average more than doubled every five years since, till in 1847 the supply had reached 5,000,000 tons. We may, perhaps, with safety set it down at the present time (1854) at 8,000,000 tons.

The Lehigh coal beds have sent to market the present year 1,250,000 tons.

Iron, coal, and lead are found in great quantities and of the finest quality in *Texas*, seeming to indicate that the great Eastern coal field does not find a boundary, as above supposed, in Alabama.

We have spoken of the vast area of our coal fields, and of the quantity annually mined, and of the amount which these fields would produce, if worked in proportion to the mines in England. Yet we have probably failed to give an adequate idea of the amount of coal actually contained in an acre or a mile of coal land, and, consequently, of the inconceivable amount which lies imbedded in the 160,000 square miles of our great coal formations.

The following calculation affords a reliable basis for such an estimate. In allusion to the late generous donation of 600 acres of coal land, by Judge Helfenstein, as a fund for the benefit of the poor, a writer, apparently well versed in such matters, says that the proceeds of 600 acres of prime coal land, "containing 70,000,000 tons coal, worth in the ground 25 cents per ton, would amount to the enormous sum of \$17,500,000,

which, at an annual product of 300,000 tons per year, at the above price per ton, will bring \$75,000 a year, and will take 233 years to exhaust it. This calculation appears to be extravagant; but I have the opinion of some practical geologists, who are well acquainted with the property, and fully coincide with the above estimate. But suppose we deduct one third for contingencies, we still have the enormous amount of 46,666,666 tons, which, at 25 cents per ton, amounts to \$11,666,666, and taken out as above at 300,000 tons a year, will require 155 years to exhaust this property."

Taking this as a criterion, it is quite impossible that we should form a conception of the grand aggregate of coal which lies hid beneath our American soil. We may give it in round numbers, but we can form no conception of such numbers. The amount would be 4,480,000,000,000—four trillions, four hundred and eighty billions of tons.

Does the Omniscient Architect make any thing in vain? Has He stored away these exhaustless layers of coal except for a practical and benevolent purpose? Judging from the provision made in this one particular, what are we to expect as the coming condition of the world?—we may say, rather, of our own country? What, as here indicated, shall be the magnitude of our commerce, of our manufactures, of the mechanical arts—what the amount of our population and the general advancement of society?

In this connection we may with propriety refer to *manufacturing* interests, as indicating in like manner the magnitude of the prospective commerce of Great Britain and America. The capital invested in the various manufactures in the United States, June, 1850 (not including establishments which produced an annual income of less than \$500), amounted to \$530,000,000; value of raw material, \$550,000,000; paid for labor, \$240,000,000; value of manufactured articles, \$1,020,300,000; the number of persons employed, 1,050,000. But we are young in the work of manufacturing when compared with Great Britain; yet there are indica-

tions in our *beginning* that look as if our manufacturing interests might have a growth not inferior to those of Great Britain. Lowell presents some very hopeful appearances, and Lawrence boasts the largest mill in the world. The mill called the "Pacific" has a floor surface (including its several stories) of sixteen acres; that of the largest mill in England has eleven and a half. There are now in operation in the Pacific 40,000 cotton and 10,000 worsted spindles. The weekly consumption of cotton is 20,000 pounds. The yearly consumption of wool is 500,000 pounds; 2,000 hands are employed, whose monthly wages amount to \$50,000.

A single fact here, indicating the motive power of *coal* in the manufacturing interests of Great Britain, gives us at once an idea of this agent, which, when contemplated in its practical results and its yearly expanding influence, is perfectly amazing. "There are in Great Britain, at the present day, 15,000 steam-engines driven by means of *coal*, with a power equal to that of two millions of men; and thus is put in operation machinery equaling the unaided power of 300,000,000 or 400,000,000 of men!" Who can calculate the influence of the useful employment of such a power on the civilization, progress, and happiness of the race? It reaches to the remotest corner of the globe, and slowly and surely works a transformation wherever it goes.

## CHAPTER XIV.

COMMERCE—its Material. Iron—Gold—Silver. New Substances and Articles of Traffic  
Commerce and the Anglo-Saxon Race.

WE will pass from the exhaustless supplies of coal, which furnish the motive power of commerce and serve as an index of its future expansion, to other substances which, in a manner not the less essential, supply its resources and stand as its representatives. The principal of these are iron, gold, silver, lead, copper, zinc, and divers new substances which have recently assumed a no inconsiderable place in the details of commerce.

We can scarcely mention a more promising prognostic of an enlarged future commerce than the unprecedented quantities of *iron* which have within a few years past been disinterred and wrought for the service of man. No other article, perhaps, so distinctly indicates the measure of a nation's commerce and the hope of her advancement. The whole amount of iron produced by all the mines of Europe and America in 1827 was less than 2,000,000 tons. England and Scotland produced 690,000 tons; France, 176,000; Sweden, 35,000; Russia, 176,000; the other European States as much as England and Scotland; and the United States of America, 50,000 tons. The whole amount produced in these same countries at the present time (1855) may be set down in round numbers at 4,000,000 tons. And what should not be overlooked here is, that this great *increase* has been chiefly in England and America, the two great Protestant nations, and already the two great commercial nations, on which seems to hang the hope of the world's future advancement. The progress of iron manufacture in these two countries is worthy of remark. In 1796 Great Britain produced but 125,000 tons of iron; in

1825, 500,000; in 1827, 690,000; in 1852, 2,700,000. In 1827 there were taken and wrought from the American mines but 50,000 tons; in 1850, 608,460 tons, which, added to the products of Great Britain, gives an aggregate of English and American iron of 3,308,000 tons, or more than three fourths of the total production of the whole world.

Yet the threshold of the exhaustless mines of America is scarcely passed. Many of our great iron fields remain untouched. We may judge of the recent increase of the iron business from its progress during the last few years in Ohio and Pennsylvania. The value of the products of iron in Ohio has increased 100 per cent. in ten years; that is, from \$3,400,000 to \$6,700,000. The value of iron products in Pennsylvania, in 1850, exceeded \$20,000,000.

It is worthy of remark, as a most interesting fact, that iron ores are nearly coextensive with the coal fields which have just been alluded to. These ores are distributed, more or less abundantly, over the same 160,000 square miles which contain the mineral fuel requisite for their smelting and preparation for use. If the supply of iron be the measure beyond which we may not extend our commerce and the industrial interests of our country, we need have no fears we shall ever find a limit. The supply is inexhaustible. We can scarcely conceive of a period so remote as to exhaust the supply. And England, too, possesses the substantial resources of a commerce more extensive than we can now easily imagine the world will ever require.

Again, the recent unparalleled increase of *gold* and *silver* indicates a stupendous increase of commerce. Money stands as the representative of every other commodity, and commerce can not be healthfully extended beyond the amount of this representation. The exhaustless mines of California and Australia have opened just in time to meet the demands of the coming age. They herald the introduction of a vastly increased international trade, and with such trade the introduction of an unprecedented advancement in national power

and aggrandizement. California is now pouring forth her treasures at the rate of not less than \$50,000,000 a year. We make this estimate from tabular statements recently taken from the San Francisco *Placer Times*, from which it appears that the monthly shipments for the first nine months of 1854 amount to \$37,858,076, or more than an average of four millions a month; while during the same period deposits were made in the Branch Mint to the value of more than \$3,500,000, showing the products of the mines for nine months (aside from the amounts remaining in the hands of individuals) to have been \$42,385,244—or \$58,000,000 for twelve months, the year 1854. And Australia is producing perhaps half the above amount, with the prospect that her exhaustless mines will soon pour in upon the commercial world a greater supply of the precious metal than is now brought from the shores of the Pacific. The present annual product of California and Australia probably does not fall below \$80,000,000, and to this must be added the smaller though not insignificant products of the old mines, both of the Old and the New World.

After deducting from the above aggregate the proportion which does not enter into a circulating medium, we find the specie currency of our country, and of the commercial world in general, has, within a few years, increased in a ratio before unknown.

The whole amount of both silver and gold produced annually by all the mines in the world, in 1832, was but £6,000,000. It is now probably not less than £20,000,000. The amount of gold and silver coin now in circulation in the United States is stated to be \$241,000,000. The amount of coinage for a single year (1852) of gold, silver, and copper, was \$57,896,000. But the amount of circulating medium does, at the present day, and in the present mode of commercial transactions, by no means express the full representation of the *material* of the existing commerce of our country. Banks which, by means of a large paper currency, multiply the business capital of the country; bills of exchange which, in a similar manner, serve as a sub-

stitute for capital, and the disuse of military chests which formerly drew large amounts of money from circulation, virtually and largely increase the resources of trade.

The ancients were rich in gold and silver and precious metals, yet they were not, in the modern sense of the term, a commercial people. Their immense wealth in the precious metals consisted, not as at present, in a large circulating medium, but in ornaments and drinking vessels, temple-furniture and utensils, in shields and targets of gold, and the like. It did comparatively little to promote the commerce of that period, and as little to advance the general interests of society. The ancient Persians abounded in the precious metals and minerals beyond any thing we can at the present day well conceive. We read of the "Immortals" of Darius, a choice troop of 10,000 men, who appeared at the battle of Issus clad in robes of gold embroidery, adorned with precious stones, and wore about their necks massy collars of pure gold. The chariot of Darius was supported by statues of gold, and the beams, axle, and wheels were studded with precious stones. Hannibal measured by the bushel the gold rings taken from the Romans slain at the battle of Cannæ.

One is astonished at the immense amount of gold and silver and precious stones which were found by the early conquerors of India, Egypt, and South America—not so much as a circulating medium or a representative of trade, as in the hoarded treasures of temples, sacred utensils, and ornamental trappings. The riches of the ancients, like their learning and science, was of little *practical* utility. It had little to do with commerce or public improvement. It was scarcely known then as a lever of human progress, or as an angel of mercy to alleviate human suffering by a well-directed philanthropy.

Doubtless there was never a time when the power of *money* was made to contribute so essentially to the blessing and elevating our race as at the present time. It is not because we yet have *more* of the precious metals in use than the ancients had, but because we make a better *use* of them. California and Australia,

and all the other El Dorados, may pour their precious treasures into our land for years to come before we shall be "replenished" as was the land of Judah in the days of David and Solomon.

Though we may not have the means of arriving at accuracy as to the amount of the precious metals in use at that period, yet we have the means of knowing that they were *very abundant*, more so, doubtless, than in any age since. According to the usual calculation, not less 1,000 million pounds sterling of gold and silver were accumulated and handed over by David to Solomon for the construction of the Temple. After enumerating the immense sums given by the king as the spoils of war, and perhaps from the public treasury, David says he gave from his own private treasury 3,000 talents of gold and 7,000 of silver; and his captains and chief men gave 5,000 talents of gold, and 10,000 drams, and 10,000 talents of silver, and 18,000 of brass, and 100,000 of iron. The sum total left for this purpose by David seems to have been 100,000 talents of gold, 1,000,000 talents of silver, and brass and iron without weight.—1 Chron., xiv. 22.

Whatever may have been the exact value of the Hebrew talent, and consequently the amount contributed for this one enterprise, we have ample testimony that the aggregate was enormous; which sufficiently serves our purpose to indicate the abundant supply of gold and silver at that period.\*

We find this evidence in the account we have of the structure and furniture of the wonderful edifice itself. In nothing was the Temple on Mount Zion more remarkable than for the amount of gold and silver employed on it. This stupendous structure was "overlaid with gold." The floor of the house, the ark of the covenant, and the cherubims were overlaid with gold; and gold, too, covered the many and rich carvings on the walls and the doors; while the altar, and the mercy seat, and the numerous vessels and utensils of

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\* A talent of gold is reckoned by Calmet at £5,475. Accordingly, 100,000 talents of gold would be, at £4 per ounce, worth £547,500,000; and 1,000,000 talents of silver, worth, at 5 shillings an ounce, £875,000,000.



the Temple were of pure gold ; as also were the tables for the shew bread, and the candlesticks and snuffers, and lamps, and the tongs, bowls, cups, and basins, the spoons and censers ; the hinges of the doors both within and without ; the flesh hooks, and all manner of utensils, vessels, and instruments in the Temple—they were all of pure gold.

And the profusion of gold and silver met in the Temple was but a counterpart of the riches of the royal household. The house of the forest, or the palace of Lebanon, shone with the same profusion of wealth. All King Solomon's drinking vessels, and all the vessels of the house of the forest of Lebanon, were of gold. None were of silver. Silver was nothing accounted of in the days of Solomon. Moreover, Solomon made 200 targets of gold and 300 shields, and a great ivory throne which he overlaid with the best gold. The amount of gold that came to King Solomon yearly was 666 talents, besides silver, and brass, and iron, and precious stones in abundance.

And we meet the same evidence, that ours is not the first age of gold, in the account we have of "spoils taken in war." Or go we back to the building of the Tabernacle in the wilderness—or to the time of Herod's Temple. "Herod's Temple was covered on every side with plates of pure gold." The Temple of Baal in Babylon was filled with golden vessels, the value of which is stated to have been \$100,000,000.

Enough has, perhaps, already been said to indicate that there exists a *material* for a future commerce to which we can see no limit. It were easy to show the same thing from a variety of other sources. Discoveries, inventions, and the timely appearance of *new substances* for barter and use, are destined to add much to the importance of commerce. Improvements in machinery—the invention of the cotton-jenny—the power-loom, and a great variety of labor-saving devices, have already produced a complete revolution in the great manufacturing world. A single person may now tend 1,088 spindles, each spindle spinning three hanks a day ; or the whole, as tended by a single man,

producing 3,264 hanks each day. There are twirling in the two great commercial nations 29,000,000 of such spindles, 17,500,000 of which are propelled by British enterprise and energy.

Among the *new* substances which have of late become of so great practical importance in the business and traffic of the world we may enumerate *India-rubber* and *gutta-percha*, *palm oil* and *pea-nuts*, the *chea butter-tree*, and the *cow-tree*, the last four already constituting large items of English commerce with Africa, or promising a timely supply of articles, the demand for which is either increasing or the supply from other sources is failing.

Palm oil has already become an article of no inconsiderable importance in British trade. The annual imports already amount to nearly 40,000 tons, nearly equaling the entire export trade of the United States in pork, bacon, and lard. The demand for this article, both in Europe and America, is already great, and is yearly increasing. The refusal of the Arctic monsters fully to supply the means to light our streets and houses, and to oil the wheels of our machinery, together with the greatly-increased consumption of oil, have given an increased importance to this new article. And there is yet another source from which the increasing demand may be supplied, more promising, it is said, than even the palm oil. It is the *chea butter-tree*, whose oil could be furnished in greater quantities than that from the palm, if easy access were once opened into the interior of Africa. Not only does the butter-tree produce oil more plentifully, but the oil is much more valuable. And there is yet another source from which a large supply is likely to come. The little, insignificant *pea-nut* has suddenly risen in importance from its humble position in the urchin's pocket on a holiday, to speak boldly on 'Change, to figure on the records of commerce, and to be an element of light and motion and progress in the great world. In 1845, only forty-seven bushels were exported from the Gambia; during the year 1851 the quantity had increased to eight or nine millions of bushels. It may

now be twice that quantity. These nuts produce oil in great quantities, and of an excellent quality, and seem destined to occupy a prominent place in the records of a future commerce.

Confining our remarks simply to our own country, we find all the constituents of a great national trade—silver, gold, coal, iron, copper, lead, and zinc, but in the incipient state of their development, yet existing without known limits. The manufacturing energies and capabilities of the nation are but just begun to be employed, and the agricultural resources of the soil are but partially realized. Nothing but some sudden and fearful arrest in our prosperity can hinder our advancement in this line of influence beyond any thing before conceived. And when we shall have reached a point far in advance of the proud eminence on the seas which England now holds, and England shall have held on, in the even tenor of her way, we shall not have reached a goal beyond which our resources will not permit us to go.

Were we indeed to extend our calculations of the facilities and resources of commerce, and the prospect of its vast increase to Great Britain, we might speak with a still stronger confidence of the important part which this agency is destined to play in the future advancement of the world. We could scarcely overrate the importance to the civilization and progress of the world of the commerce of Great Britain at the present day ; and we hail its extending reign over every ocean and continent as Heaven's pledge for the speedy emancipation of the world from the power of darkness and despotism, and the bringing in of a better day.

But we are at present interested in this already great and yearly increasing agency only as it is a mighty agency in the hands of Omnipotence to ameliorate the condition of man—to extend the blessings of civilization, free government, and evangelical religion over the whole face of the earth. This brings us to a few moments' contemplation of one of the pleasantest features of the whole subject, viz, the fact—

3. That the present commerce of the world is chiefly

in the hands of *the two great Protestant nations*; this potent agency has been given, by the great Controller of nations, to the two great branches of *the Anglo-Saxon family*.

The Anglo-Saxons are at the present epoch of the world the chosen race through whom the great work of human progress is carried forward. They are the modern Israel, the chosen arm of the Lord for the elevating and blessing the nations of the earth. They are, as directed and used by the Almighty arm, controlling the destinies of the world. Their history is singularly identified with that form of Christianity which is the light and life of the world; with that higher order of civilization which is at the present age blessing the nations of the earth; with practical science and the arts; with the progress of common education; with the, at present, astonishingly increased power of the Press; with free governments; with the multiplied manufacturing interests of the present day, and in a singular manner connected with the useful minerals and precious metals. Coal, iron, lead, copper, and zinc, as well as gold and silver, are now very much in the hands of this extraordinary race. Indeed, I might have said at once, that all the principal elements of social, civil, intellectual, and religious advancement are singularly thrown into the hands of the Anglo-Saxons.

These things have given to that race a *power for progress* which no other people possess. They occupy a position now in relation to the world and its future progress very similar to that occupied by the ancient Israel. The chosen race of old incorporated in their body politic all those principles, truths, and institutions which made them in their day the *reforming race*. In proportion as their influence was felt on the nations about them, it liberalized and elevated those nations. Their religion, their form of government, their type of civilization, their cultivation of useful learning, were far in advance of the rest of the world. They were a model nation, and theirs was a model church. And what is yet more to our present pur-

pose, we meet unmistakable traces of the mind of the great Jewish law-giver, and of the institutions of the Hebrew commonwealth, in every free government now existing. The first idea we get of constitutional, representative government is that of the ancient Hebrew government, and we trace to the same original fountain every subsequent embodiment in civil codes of free principles. Ancient Israel was, and has been all along down through the history of all civilized nations, the lever in the hands of the King of the nations by which to raise our world from the debasement of civil and religious thralldom to the higher and holier elevation of civil freedom, social improvement, and a pure religion.

In like manner the present Anglo-Saxon empire appears to be chosen of God, and used as the great agency by which to carry out his rich purposes of mercy to our fallen world. We have seen how, by the singular arrangements of Providence, all the principal elements of advancement have been put at the disposal of this people, and how at the present moment they are using these powers to carry out the destined purposes. And in nothing does it appear more conspicuous than in the fact, that the *commerce* of the world is so effectually thrown into their hands. This is the very means by which extension, influence, and permanency are given to the extraordinary advantages which England and America possess to bless the entire world.

And should the idea recently broached by a reverend lecturer in England (Rev. J. Wilson) prove to possess as much truth as it does interest, viz., that these same Anglo-Saxons are none other than the veritable descendants of Abraham, a large remnant of the "Ten Lost Tribes," this will cast a new charm over the history of this extraordinary race, and confirm our already sanguine hopes that this people, whom we have called the modern Israel, shall bless the earth far more abundantly than their renowned progenitors ever did.

We are scarcely in danger of unduly magnifying the fact that the mighty power of modern commerce is so essentially confided to the two great branches of this

singular family. Through this widely-extended agency their institutions are being introduced among all nations ; their language, which is a store-house of history, of science, of various and useful learning, and of the Protestant faith, is diffused to the remotest corners of the earth ; their improvements in all the useful arts of life are revealed, and a thousand incitements to a healthful progress are supplied to those who still sit in a lower region of human advancement.

How busily at work are the great powers of Nature to carry out the great purposes of beneficence for which the world was made ! The rich treasures of the mine ; the ever-twirling spindles of the manufacturer ; the ceaseless blows of the mechanic ; the unfailing productions of the soil ; the swollen sails of commerce, are all busy and combined to work out the great purposes of Divine Benevolence to our apostate world. We will thank God and take courage. He will do all his pleasure, and none can stay his hand. Let the holy aspirations of our souls, then, be to bear some humble part in this great work. May the activities of our lives so harmonize with the ever-onward, never-retreating, never-miscarrying movements of an all-controlling Providence that it shall be found, at the great day of final account, that we have not lived for naught.

## CHAPTER XV.

**GOD IN CREATION.** The Vastness of the Material Universe. Boundless Space full of Worlds. How Governed. Forms of Matter. Animated Matter. The Minute Adaptations and Arrangement. The Eye, the Ear, a Joint or Muscle. The True Account of Creation a Revealed Truth.

WE have, in the preceding pages, seen the Divine agency constantly at work in the control of all the affairs of this world. War and peace, wealth and poverty, plenty and famine, pestilence and prosperity; the wickedness of the wicked and the benevolence of the good; inventions, discoveries, the pursuits and learning and the researches of science, have, each in a manner to excite the admiration of the most heedless observer, been so controlled by the All-guiding Hand as to work out the one great design for which the world was made.

With great propriety we might, at the outset, have directed attention to the mighty Hand as engaged in creating, out of nothing, the inconceivable amount of material from which this our globe, and all the countless number of worlds that fill immensity, are made, and as employed in the construction and fitting up for habitation every sun that shines, and all the systems within systems that compose this great universe.

Let us now, for a few moments, enter the laboratory of the GREAT ARCHITECT, and behold him speaking into existence, and then molding, by his plastic hand, the myriads on myriads of shining worlds that fill up the starry firmament. As we see world after world spring into existence, and fitted up and furnished with all the riches and resources and beauties which can display the wisdom and benevolence of the Architect, and meet the wants and gratify the tastes of the occupant, and each, in obedience to the Power that made it, entering, in its respective orbit, on its annual rounds, and could we then, from one cycle of time to another, have watched

the creative process from the "beginning," and have seen systems after systems, and clusters of systems after clusters, formed and fitted up for habitation till boundless space was full, we should find ourselves in a position to behold and wonder, and praise the great Maker of all things. In no other way may we see the Creator so completely invested in all the attributes of INFINITY. It is impossible that we should follow the creative Hand as he goes on filling all immensity with his works; for no chart has mapped them, no eye—no telescope has reached them. Yet, as we launch forth into the boundless fields of ether, and attempt to reach the palace of the great King, we shall at every step have occasion to contemplate with new wonder the power and wisdom and goodness of him who fills immensity with his presence, and whose dwelling is eternity.

We shall speak of the *origin* and the *vastness* of the material universe, and of some singular and interesting features which characterize the Divine workmanship.

Creation is an event of stupendous magnitude. Man can do nothing like it. He can not make the remotest approximation to the production of any thing out of nothing. He may give existing matter new forms and aspects—may play a great variety of changes on it—may make an article of what he finds already made, but he can not call into being the most insignificant thing—not the merest mite that floats in the air. This transcends the power and skill of the wisest and mightiest of mortals.

That is a divine skill, an almighty power, that can produce one of the little shining insects that beset our path—that can make a bird, a fish, a quadruped, and make them live, move, and breathe—that can produce a tree, a flower, a peach, a strawberry—that can call into existence one of these little smiling hills, or yonder lofty mountains or yonder mighty ocean. That is Omnipotence, which, by a word, could call a *world* into being.

To speak into existence such a globe as this—to create all its material out of nothing—to form the great machine and set it in motion, and so to adapt



such an endless variety of parts, that there should be no interference, no clashing or jarring of one thing with another—to give universal laws, which should subject all things to obedience, the angry floods of the wide ocean, the rolling thunder and the vivid lightning, as well as the minutest insect or the merest mite that floats—to form all the endless grades of *life*, from rational, accountable man down through all the degrees of animal life, till you arrive at the uncertain boundary that divides the animal and the vegetable kingdoms, and then down again through all the various grades of life in the vegetable kingdom, from that plant which recoils from the rude touch, as if sensible of an injury, to the substance of which you doubt whether it be a living vegetable or an inanimate mineral—these things, to go no further, afford such a display of the peculiar grandeur of the work of creation, and of the power and wisdom and goodness of the Creator, as should ever call forth our admiration and praise. How wonderful, how far surpassing all other wonders, in the material universe, is the wonder of creation! And how deeply ought such a view of things to interest us, who are but parts of this admirable workmanship!

But the wonder does not stop here. What are we to think of the power of His arm which, by a single fiat, originated with perfect ease such a stupendous and glorious body as the SUN? the solid contents of whose matter exceed those of the earth by nearly a million and a half of times (1,435,000), and gave it a fixed position in space—subjected this inconceivably huge mass to laws, every one of which it obeys with more exactness and promptitude than the whirling top obeys the mandate of the boy—made it the common center of a great system, and set the planets revolving about it—tied them, as it were, within their orbits, by the unceasing power of gravitation, and these, in their turn, having satellites or moons revolving about them.

But we must not pass on till we have paused a moment to try if possible to form some approximate idea, at least, of the stupendous *mass of matter* that forms

the center of our system, called the sun. I have called it an inconceivably huge mass—one and a half millions of times greater than the globe on which we tread—one thousand times larger than the mighty Jupiter, the largest of all the planets, and eight hundred times larger than all the planets, satellites, and comets which belong to the solar system, though the quantity of matter that they contain is vastly beyond what we can well conceive. Indeed, I am in doubt whether we are in the habit of conceiving that the *whole universe* contains *so much* matter as really exists in that single fixed star which we call *our sun*. I doubt whether imagination in her loftiest flights, and fancy in her most extensive excursions, is able to survey so much material as is contained in the sun. I mean that we are not in the habit of thinking there is so much matter existent in all the heavenly hosts combined. What must be the magnitude of that body which, though ninety-five millions of miles distant, yet appears to the naked eye no larger than the moon, a body but a few thousand (240,000) miles from us? Simply, the *diameter* of the sun would reach four times the distance from us to the moon; and its circumference—it would require a man, traveling at the rate of thirty miles a day, two hundred and seventy years to traverse its mighty round; or to circumnavigate it at the usual rate of sailing, would consume ninety years.

But I have not yet passed the threshold—not yet entered the outer court of the star-spangled concave of the palace of the great King. I have simply descried, through the key-hole, a single one of its glittering gems. Around this we see sparkle, as with borrowed light, a few lesser luminaries—so few, indeed, that if they were blotted out from the face of the vast vault of heaven, if all the immense quantity of matter of which I have been speaking were annihilated, the spectator from another quarter of the universe would not miss them. I have only been speaking of the *solar system*, which we must bear in mind is but *one* of a countless number of systems formed and suspended in mid-space by the same wisdom and power, and set in

motion by the same hand, and propelled forward with the same uniformity and grandeur.

If we had no more here to contemplate than the *extent* and the *magnitude* of the Creator's works, we could never cease from our admiration.

Were we to attempt simply to *count* how many worlds, like this our earth, there are, and were we to number one every second of time during our three-score years and ten, we should die in a good old age before we had more than begun to count all the shining, rolling worlds that have received their origin and first impetus from His hand. A single glance at the heavens of a cloudless night will fully justify the remark I have now made.

You can not count the suns and worlds that shine in the arch of heaven. We call them stars and planets; but few of them are so small as the globe we inhabit, and most of them a hundred or a thousand—and some, as the fixed stars or suns, millions of times larger.

How stupendous and magnificent then is the work of creation, and how wise, mighty, and worthy of all admiration the Being who created such a universe!

I allude now only to the vastness of the *material universe*, and would here direct attention to the exceedingly interesting fact, that the Bible is the only authentic source of information on this subject. The simple assertion: *In the beginning God created the heavens and the earth*, has conveyed more correct information to the mind of man on the creation of the world than all the reveries and speculations that have been broached on the subject, from the creation of the world to the present time.

I have said that the *naked eye* can discover a *countless* number of worlds. But by means of the telescope this number is increased beyond conception; and never has there been constructed an instrument of so great a magnifying power, that, after having discovered a new field studded thick and sparkling with worlds beyond the limits of previous vision, it did not leave beyond these limits certain luminous spots, which, with a telescope of a yet greater magnifying power, would, with-

out doubt, prove to be fixed stars, which are, in their inconceivably remote fields of space, suns that enlighten and govern their own respective systems.

Though the material universe is not absolutely *infinite*, yet it so far transcends all our means of measuring its magnitude that it is practically infinite to *us*. Our vision, or any aids that human invention has yet afforded to vision, can not survey the boundless fields of space and take cognizance of all the rolling, glittering balls that drive their furious cars through the ilimitable paths of ether. Nor can imagination traverse those boundless realms and report the number or the magnitude or the magnificence of suns and worlds far, far beyond where vision has yet traveled; nor does our arithmetic extend far enough to enumerate those myriads of specks which, on a nearer approach or a further investigation, are found to be worlds.

Or you may get some approximate conception of the vastness of the work of creation in another way. Suppose yourself standing at the center of our system—at the sun. Turning your back on this glorious luminary you travel outward, first traversing the space occupied by the solar system. At the distance of 37,000,000 miles you will cross the path of the first planet. Stop a moment on this circular road and your attention will be arrested, and, if you approach too near, you will be ground to powder by the terrific velocity of a huge fiery red ball, 3,200 miles in diameter, of twice the density of this earth, and flitting by you at the fearful rate of more than 100,000 miles an hour, or 30 miles a second. This is the planet Mercury.

You pass over a space nearly as great (31,000,000 miles), and another vast body, in size like our earth, rolls past you at the terrific rate of 80,000 miles an hour, or  $22\frac{1}{2}$  miles per second. This is Venus, which is our mild and brilliant morning and evening star. Pass on 27,000,000 miles more and you cross the orbit of the earth. You have now traveled 95,000,000 miles, which, were you traveling in a steam car at the rate of 20 miles an hour, would require 550 years to accomplish, and you have not yet gone one twentieth of your jour-

ney to the outermost verge of the solar system. The power of steam, at the rate mentioned before, will not take you there short of 9,000 years more. I take note of these distances for the sake of directing attention to the immense *space* occupied by the celestial bodies, and thereby illustrating further the *immensity* of the universe.

But there is no time to linger; 50,000,000 miles bring you to the path in which Mars runs his fearful rounds; 350,000,000 miles more bring you past the orbits of the four small and newly discovered planets, where you stand in full view of the mighty Jupiter, the largest of all the planets—1,400 times larger than our earth—89,000 miles in diameter, and whirling by you at the rate of 30,000 miles an hour. Your next stage is 411,000,000 miles which, by steam, you may perform in 2,345 years—or the whole distance from the sun in 4,600 years. This brings you to Saturn, with his seven moons and two magnificent and brilliant rings, a planet a thousand times larger than our earth. You are now 906,000,000 miles from the sun. And you have now traversed just one half of the distance from the center to the farthest boundary of the solar system. 900,000,000 miles from this point will bring you to the outermost planet, called Herschel or Uranus.

You have now traveled over a space of 1,800 millions of miles from the sun, your starting point. A circle drawn with this almost inconceivable radius (which would be but half its diameter) would only inclose the space occupied by one of a series of systems as numerous as there are fixed stars or suns.

Already have you advanced so far, that the sun, from this remote point, would appear only as a twinkling star, scarcely in magnitude larger than our morning and evening star. You therefore find Uranus to have six moons which supply his deficiency of light.

But you must proceed. You have now traversed but a speck of space when compared with that occupied by the whole universe. Suppose no space to exist between the outer boundary of our system and the outer limits of the next in order (which is an improb-

able supposition), you would then have to travel over as many such enormous spaces as I have just conducted you through as there are stars in the heavens, until you should arrive at so distant a point in boundless ether that our sun should appear only as a little twinkling star—and then onward, till, in appearance, the whole solar system had dwindled to a mere point, so that though our sun would be *seen* thence, as those distant stars are seen by us, yet its light would appear to be blended with the combined light of all its planets, the whole, at the immense distance, appearing to the spectator no more than the twinkling light of a single star, though more than ten billion eight hundred millions of miles (10,800,000,000) measure the circumference of the space included in our solar system.

But we may not stop here, though the uttermost sketch of our conceptions in reference to the vastness of matter will scarcely permit us to advance.

Direct your eye to any particular portion of the firmament and you will discern twinkling rays of light which, on a steadier inspection, you will discover to be stars also. And as you gaze further you may perhaps see, lying beyond these, certain luminous appearances, like our milky way, of which, by the naked eye, you can determine nothing. You call the telescope to your aid. The flickering ray now becomes a full-orbed star, and the little luminous cloud a mighty group of suns and worlds. And now a new field is laid open *beyond* the former limits of vision. Other twinkling rays and luminous appearances are brought into view, which, with a glass of greater power, would with equal ease be resolvable into stars. And so you may go on increasing the magnifying power of your instrument, till you find yourself looking through Herschel's forty-feet telescope, and commanding the inconceivably vast area of 10,000 billions of miles, within which have been discovered no less than 3,000 of these nebulae, or clusters of suns, some more magnificent and extensive than the milky way, and containing by computation three billions of worlds. Yet you arrive at no limit here.

*Beyond* this, again, are other similar clouds, which, with a larger telescope, would no doubt be resolvable in the same manner.

Such observations have convinced astronomers that the millions of stars which inhabit immensity are not scattered at random, or in any way *diffused* in space, but collected in *clusters*. How numerous these clusters are, or how many stars are contained in one of them, we can not tell. Space seems full of them. Every new magnifying power introduces us to new clusters; and beyond these still, lie luminous specks or *star dust*, which, no doubt, still larger instruments would resolve.

Again, so immensely remote are some stars, that, when viewed by the naked eye or through an ordinary telescope, the light of two or more appear *blended*, yet when plied by some modern instrument of great power, are resolved into two, three, or more, which are separated by a distance of many millions of miles, and differ in color, motion, and dimensions.

But to complete the illustration, we must bring into the account the *relationship* of the heavenly bodies. Not one is left to wander in space a solitary fugitive. All are chained together by the invisible power of gravitation, and the whole chained to the chariot wheels of the Eternal King; moons revolve about planets, planets about suns, and systems about systems, clusters of systems about their common centers; and then, grand beyond all human conceptions, these mighty clusters rolling on as one system, with inconceivable grandeur, and in an orbit that beggars all arithmetic to calculate and the loftiest imagination to compass, rolling on about the great center of ten thousand centers—about the capital of Jehovah's boundless domains—about the throne of the Eternal Mind.

We have referred to the mysterious power of *gravitation* as the great governing principle by which God controls the endlessly diversified and inconceivably numerous and immense bodies which he has made. The thought should be pursued, admirably illustrating

as it does the stately goings forth of the Invisible One.

The inquiry must often have occurred to every one, How can even Omniscience govern his infinitely vast and endlessly varied dominion, either of mind or matter? Certainly He never could, except it were by a consummately wise plan. Such a plan He has. He accomplishes all his purposes, however vast or minute, by a certain influence emanating from the grand center, and holding every object to be governed, even the most remote, as completely in its place as if it were founded on an everlasting rock. In the material world this influence is called the *attraction of gravitation*. What it is we do not know. Yet how it acts is a matter of daily experience and common observation. It has one general law, which is, that *large bodies uniformly attract smaller ones*, and all are drawn toward some common center—every thing on the face of the *earth*, or within its influence, as the moon is drawn toward *its* center, while the earth and her sister planets are drawn with irresistible force toward their great body, the sun. And the solar system, with innumerable clusters of kindred systems, may be drawn toward and carried about some grand center, perhaps the throne of the Eternal. By this simple principle perfect harmony is preserved among as many worlds as there are stars that shine in the heavens. Dislocate on the earth the least particle of matter, and the moment you withdraw the force which produced the disorder, so perfect is the government to which it is subject, that it will instantly resume its place. Or if by any external force a world could be wrested from its orbit, withdraw the violence and it would instantly return to its post and perform its annual round. Every particle of matter has its law by which it is controlled. Even the most insignificant mite that floats on the air is as completely controlled by the influence alluded to, as if it were suspended at the end of a cord which you hold in your own hand. Nothing can exceed the perfect harmony which reigns throughout the whole material creation. Though so vast and



complicated a machine, yet once set in motion by a Divine impulse, there is not a single jar or disorder even in its minutest or remotest parts. It is self-moving, self-correcting, and self-sustaining. By its admirable operations are accomplished all the wise and benevolent plans of Providence. But when you come to inquire after the secret by which so many wise purposes are accomplished with such perfect ease and certainty, and apparently by so simple means, I have only to refer you to the wonder-working power called attraction—that which forms a bond of union between different bodies known as the attraction of gravitation, and that which holds together the different particles of the same body, termed the attraction of cohesion, the latter, probably, but a modification of the former. Now destroy but this one principle, a principle so simple, so common, that you scarcely think of its existence—cut but this chain which binds worlds to worlds or that unites one minute particle of matter to another, and the whole material universe would be thrown into anarchy and return to chaos. Systems would be dashed on systems and worlds on worlds, and this beautiful universe, now smiling in all the loveliness of order, would present but one vast immeasurable heap of ruin—one great Aceldema of confusion. Nor would the desolation stop here. Every separate mass of matter would crumble back into its original dust of nothingness. All would be dissolved into one dismal chaos.

So much depends on this one principle of attraction in this material world. All organic bodies, whether of men, animals, or planets—all material substances, would not merely cease to act and perform their respective offices, but they would cease to be. But to return.

In the survey taken above we begin to experience something of that confused apprehension which is incident to any attempt of ours to comprehend *infinity*. The mind here falters. The imagination is not wont to take a loftier flight. Her wings are not fledged to soar beyond the regions where I have conducted you.

Her spirit sinks within her as she approaches those misty regions—that “*terra incognita*” of illimitable space.

What I have said must be taken rather as a *specimen* of the vastness of the work of creation, than as any *description* of it. In our calculations of magnitude we have not gone beyond the visible heavens—not beyond the reach of the unassisted eye. But if you must traverse, in order to survey the whole amount of *matter*, as many such systems as by the aid of the largest telescope yet constructed should open before you, how would every power of mind and imagination recoil from such a calculation!

What a sublime and magnificent event, then, is creation! Had the great Master-builder of this mighty fabric, instead of constructing the *immensity* of creation, of which we have been speaking, made but a *single world*, that would seem enough to enlist all our praise and admiration. But when we attempt to measure the *magnitude* of the work, we are indeed lost in wonder. It transcends all our present conceptions.

But we have no need to confine ourselves to the *extent* and *the vastness* of the material universe. We may return from a vision so grand and bewildering, and select a single world, and look for a moment into its structure and furniture. And to whatever minuteness we might here descend, we should see no less reason to admire the skill and power of Him who spoke all these things into existence.

Take the earth we inhabit for an example. Whence originated this bulk of matter? How and by whom has this rude material been molded into such an endless variety of forms and characters? Who first gave our ball its *impellent* force that it should perform its revolutions round the sun, and thereby produce the vicissitudes of the seasons? And who set it whirling on its axis, thereby producing the changes of day and night? Whence vegetable and animal life? Whence those uniform laws of life and of matter by which alone can be secured to man and to the world the harmony and security without which peace and happiness would

be strangers here? Or, would you see the more admirable workmanship of the Almighty Hand, you may trace it out in some of the *minutest* formations of creation. Examine one of those hundreds of animalcules that inhabit a single drop of water, and you will here find the most inconceivably small mite to be a living, moving, breathing substance; and you can have no doubt that it eats, drinks, and digests like an animal of a thousand times its size. It then must follow that this little speck of creation, so small as to elude the vision of man, is furnished with lungs, blood-vessels, digestive organs for the purposes of life, and a great variety of muscles for the purposes of locomotion.

What a nice and skillful piece of workmanship it is! There is nothing like it. It is inimitable.

But our admiration of the physical creation must not stop either at the vast or at the minute. It is called into exercise into whatever department of nature's vast magazine we look. We can never cease to admire the ten thousand ADAPTATIONS which meet the eye at every step of our examination as we advance.

But we shall not now attempt to enter upon this illimitable, and, to all the lovers of nature's works, this most enchanting field of investigation. It will serve our present occasion only to say, in general terms, that *every thing is most nicely and accurately fitted to its place and to its fellow*. Had any thing short of divine and infinite wisdom undertaken to construct and to *put together*—for there is, after all, more in the *disposition* of matter than in the creation of it—more in the *arranging* and the placing of things so as to accomplish certain desirable purposes, than in the mere abstract production of it—had any thing short of infinite wisdom attempted to construct and put together such a mighty and complicated machine as this world, a thousand mistakes would have been committed; a thousand things that should have been done would have been overlooked, and ten thousand failures to *adapt things one to another*.

An eye might have been made with all its present exquisite workmanship of fluids, lenses, delicate mem-

branes, its thousand little invisible muscles and all its nice proportions, and yet not be *adapted* to the external air, or without a communication with the brain, and an eye would be of no more *service* as to the purposes of vision than a marble or a ball of wood. In like manner an EAR might be constructed with all its present inimitable architecture, and yet in some minute and undiscoverable particular it should not be exactly fitted to vibrations of the atmosphere, and it would be of no sort of utility in hearing. The most trifling failure here would forever shut out from man every species of sound.

The least deviation or error in the construction of a *joint* or a *muscle*, or the derangement of a blood-vessel, or the malformation or mal-location of some little bone, though the deviation may be so very minute as entirely to elude the most scrutinizing inspection of the wisest artisan, yet be such as to unfit man for most of the duties and enjoyments of life. The most consummate skill of man scarcely bears a comparison with the lowest works of nature's God.

These may serve as examples. We should find no end to tracing illustrations of this character. We can see and understand but very little of the wisdom and the ways of Omniscience as displayed in the works of creation; but we can see enough to excite our highest admiration, and to afford us themes of never-ending study and inexhaustible knowledge.

But whence opens this inexhaustible and most interesting fountain of knowledge? I hesitate not to say, that the only true account we have of the creation is a matter of revelation. I am aware that much is known of the details of the works of creation which has been derived from legitimate deduction and investigation. The laws of nature, the ordinances of heaven, have been discovered and examined, and a thousand just and useful conclusions arrived at which are not matters of detail in the Bible.

And I am equally aware, too, that where there is not a knowledge of this book of books, there is no correct knowledge of the origin of the world or of the

universe—at least, no more of this knowledge than may have been indirectly derived from Divine revelation. There can be no doubt that the only correct ideas on this subject have been derived from that source. Of this we need not a stronger proof than the fact, that every account of the origin of things found in heathen mythologies is puerile and absurd in the extreme.

We had designed to do something more than merely to allude to the extravagance and absurdity of Pagan Mythology, both ancient and modern. Their *contract-ed* notions on the subject of the material universe are pitiable indeed. They scarcely entered the vestibule of natural science as taught to, and may be acquired by, every child now. Even Solomon, in all his glory—and yet he was a wise man, and penetrated into the recesses of nature far beyond all the ancients, and he was a true philosopher, far in advance of his age—even Solomon could not have known much as to the real magnitude and grandeur of the universe. He supposed the earth to be a plain, very limited in its dimensions compared to what we know it to be, and the sun a little luminous body that revolved about it, and the stars so many little dazzling lights hung out of the blue azure above for our profit or pleasure. The idea of a universe of worlds, of infinite space being full of suns and revolving globes, could never have entered his mighty mind. The idea, then, had never been broached.

We have unconsciously reserved but a brief space for our last general topic: certain characteristics or remarkable peculiarities relating to the architecture, arrangement, and perpetuity of the great machine called the Universe. We name but three:

1. The self-sustaining, the self-continuing, and self-repairing power of all created things. The great Architect did not simply create and arrange and set in motion the great machine, a wheel within a wheel to an infinite series, and then leave the whole an orphan to an irresponsible destiny. He made provision, in the very nature and construction of the machinery itself,

for its continuance. Seeds, committed as faithful messengers to the winds, or strangely latent in the earth, secure the perpetuity of vegetable life. An innate passion or instinct perpetuates the animal kingdom; and even in the mineral kingdom we meet the same restorative energy. What falls to decay in one part is gained in another. So constant and perfect is the restorative process throughout the whole vast range of creation, that not a part can be wanting. And we might extend the general idea to the provision which has been made for the repair of what we may call *animal friction*—all wear and exhaustion of parts from use. To meet this constantly-recurring demand, the earth is covered with a plenteous vegetation, and in such variety as is suited as *food* to every species of animal. How beautifully is every thing adapted to the habits, tastes, and bodily formations of every living thing!

And, in like manner, an admirable provision is made for *the repair of injuries*; mutilated parts are restored; what is taken away by violence or disease is, within given limits, replaced. Is a bone broken—a mass of flesh torn away—a blood-vessel fractured—a joint, muscle, or sinew injured, nature enters on an immediate process for a cure. And, what is worthy of special admiration, nothing is so *minute* as to escape the eye of the great Architect. Not a wing of the minutest insect is mutilated or deranged, but an ever-busy and watchful Providence is instantly at work to adjust and repair it.

That God should thus be able to superintend the vast system he has made; to care for all his creatures; to provide for all their wants; to exercise the most minute and parental care over them; to repair all injuries done to the least of them; to provide for the self-propagation and perpetuation of every species, however insignificant, is a work more intricate, minute, and immense than it is possible for us to conceive.

2. We may name here, as another peculiar characteristic, the astonishing *self-productiveness* of many

species of vegetables and animals. Here a wide and interesting field opens before us, which we shall pass by at present, but into which we may attempt an entrance in a future chapter. We simply remark, at present, that there are other reasons for the almost inconceivably great productiveness of nature besides the propagation of the species. The vast surplus is, undoubtedly, designed as food for other species.

3. *Variety* is another remarkable characteristic of nature's productions. This feature seems to pervade every thing. You find no two things *alike*. As far as investigation has reached, this is strictly and literally true. Not two leaves in the forest—not two blades of grass or two roses—not two peas are alike. Not two birds, or fishes, or quadrupeds—not two human countenances are alike; and, as far as known, the same principle pervades the great universe. Not two worlds are alike. Some are round; some more or less elliptical; some ornamented with rings or belts, each presenting some specific mark to distinguish it from another. It is indeed an interesting thought, that the same love of *variety*, in all probability, characterizes the whole of the Divine economy. But we reserve this thought for a future consideration.

What an idea does such a view of the material world give us of the beauty and sublimity of celestial scenery! Always varying, always new, and, as the human mind is purposely constructed so as to love variety, always pleasing. How kindly has the Author of our being adapted his ways and his works to our wants, by so constructing all things around us and within us that, if we do not contravene his will, or do violence to our natures, we may be happy here and hereafter.

4. The wonderful skill of the *Architect* is singularly displayed in the fact that such an endless multiplicity of objects should be formed out of so few and such simple elements—objects so strikingly and essentially different from one another as to seem to have nothing in common. We meet substances as different as charcoal, the diamond and the rose, combined essentially

of the same elements, yet how different! Wonderful indeed are the works of the Lord! his hand is mighty, his skill exquisite, and his goodness pervades the whole. "The works of the Lord are great, sought out of all them that have pleasure therein."



## CHAPTER XVI.

The Prodigious Productions of Nature. Extraordinary Productions. California Products. Second Blossoms. Successive Crops.

WE turn now from the vastness of the material universe—the immense *quantity* of matter which the great Creator has made—the inconceivable multitude of His works, and shall in the present chapter attempt to “search out God” in *the superabundant productiveness* of Divine Beneficence, as constantly met on the surface of our own planet. We shall here, too, at every step, discover the workings of the wondrous Hand.

Creation, as has been said, was a stupendous event. And not the less wonderful is that continuous exercise of Omnipotence which so timely and so richly replenishes the earth with all things needful to the sustenance of animal life, and to the comfort, the luxury, and progress of man. It is for man chiefly that the earth is so garnished with beauty and filled with riches—for man’s present enjoyment, for his expansion into a higher life, and his more glorious existence in a future state of being. God has made the earth to bring forth abundantly, and filled the mountains with rich ores and precious stones, and richly replenished the sea with life, and stocked the crust of the earth and the air with living creatures, that he might the more profusely bless his creature man. “The earth is full of His riches.”

In reference no doubt to the vast mineral and vegetable wealth which the great Benefactor has provided for man, and which ought to call forth unfeigned praise and thanksgiving, Moses speaks of the “precious things of heaven”—the “dew”—the “deep that croucheth beneath”—that is, the wonderful arrangements made for watering the earth—the “precious things brought forth by the sun”—the “chief things of the ancient mountains”—and the “precious things of the everlast-

ing hills." All nature, teeming with life, and superabounding in vegetable and mineral productions, delightfully indicates the profuse benevolence of God toward his creatures.

We are wont to speak with thankfulness, and well we may with wonder, of the productiveness of a *single year*—of the rich provisions which Providence is constantly making for our sustenance and comfort. This is well; for it is in Him that we *live* and *move* and have our being. It is pleasant to contemplate the bushels from a single acre, or the various products of a single farm—barns well replenished—store-houses laden with the rich products of a year. It is pleasant to look in upon a well-stocked market and to see in such profusion the needful supplies of our daily wants; or to survey in some vast depository of the mechanical arts, or the depôt of the manufactory, the immense wealth which has been produced by the handicraft of man. There is much in such an exhibition to admire. But how infinitely short does this fall of the admiration we feel when we but cross the threshold of the great laboratory of nature, and catch but a glimpse of the profuse productiveness of creative goodness, as seen in the *grand aggregate* of nature's riches—the vast amount of animal, vegetable, and mineral wealth which God has diffused through the whole earth for the service of man. We would therefore, for a few moments, cut from our moorings as pensioners on a yearly bounty, and leave behind (though by no means forgotten) mere local, transient, and personal blessings, and launch out upon the ocean of the Divine beneficence. We shall thus see God as the Provider of his great and varied family.

We begin with the animal kingdom. All nature teems with life—the land, the sea, the air, "and the waters brought forth abundantly after their kind, and every winged fowl after his kind." Throughout the whole vast domains of the animal kingdom there is met a characteristic profusion of life. Every leaf of the forest, every drop of water, every portion of the atmosphere, is instinct with life. And not the less extraordinary are the provisions made for the perpetuity

of all the living tribes, so that the earth shall be kept continually stocked with successive generations of living creatures.

The extraordinary productiveness of the finny tribes of the great ocean is admirably expressed by the term, "the abundance of the sea." The fecundity of many kinds of fish is amazing, and quite incredible except to such as have made researches into this world of wonders.

An examination of the roes of various kinds of fish furnishes results that will give us some faint conception of the "abundance of the sea." The roe of a cod-fish has been found to contain nine millions of eggs; of a flounder nearly a million and a half; of a mackerel half a million; of trenches three hundred and fifty thousand; of a carp, from one to six hundred thousand; of the roach and sole, a hundred thousand; of herrings, perches, and smelts, twenty and thirty thousand; lobsters, from seven to twenty thousand; shrimps and pawns, about three thousand. One can easily give credence to this enormous productivity of the ocean tribes who has ever witnessed the immense shoals which sport in the ocean, or been a spectator of the great draughts of fishes amounting sometimes to hundreds of thousands which are taken in a single day.

Indeed, what profusion of being is displayed throughout the wide watery realms of the ocean! What varieties, what multitudes of animals; what wisdom and goodness of God in thus making the wide domains of the sea the great store-house of life! The quantity of life which inhabits the waters is enormous, if regard be had only to the larger animals. But the moment we descend to the endless varieties of animalculæ life the quantity is enhanced beyond all conception. The sublime discoveries of the microscope have revealed new worlds of life—countless millions of minute beings peopling almost every drop of fluid. The late discoveries of Professor Ehrenberg are perfectly astounding. He has brought to light the existence of *monads* which are not larger than the 24,000th part of an inch, and which so thickly inhabit the fluid as to leave in-

tervals not greater than their own diameter. Hence he estimates that each cubic line of fluid, a space about equal to a single drop, contains 500 millions of these minute beings, a number nearly equal to the present population of our globe. And all these inconceivably minute atoms of vitality are completely organized animals, with appropriate organs, blood-vessels, and powers of motion.

Of the endless variety and exhaustless profusion of the insect tribes, the discoveries of naturalists have already justified the estimation that there are not less than 100,000 distinct species. Wherever life can be sustained we find life produced—in the scorching sands of the equator, in the icy realms of the poles, on the lofty mountain summits, in the dark abysses of the deep, on every leaf of the forest, in every cavern and secret place of the earth, not a drop of the stagnant pool which does not afford a play-ground for millions of sporting tenants. The productiveness of most of these infinitesimal tribes lies beyond the reach of human ken to penetrate. But, judging from what we know of the immense fecundity of those which do fall within the range of at least microscopic vision, and knowing that productiveness is in general much in proportion to the magnitude of the animal, we can scarcely mistake in the conjecture that the productivity of these invisible races is beyond all calculation.

The flesh-fly furnishes another illustration. One female will give birth to at least 20,000 larvæ, and a few days is sufficient to produce a third generation. A single *house-fly* is said to be capable of producing in a single season more than two millions. So prolific are ants in South America that, if left to themselves, if not made the food of various other species of animals, “our whole planet,” says a traveler, “would in a short period become a gigantic ant’s nest.” If every tortoise egg yearly deposited in the sands along the rivers of South America were allowed to lie unmolested and to bring forth a young one, 100,000,000 it is estimated would be added annually to the original stock. The Indians and various kinds of animals using them

plentifully as food so diminish their number as to keep them within a tolerable limit.

Or take the common rabbit for an example. Rabbits bring forth their young seven times a year, and often eight at a time. One pair therefore *may* increase, in the space of four years, to the amazing number of 1,274,840, so that if they had not many enemies, they would soon overrun the whole face of the country.

But for this singular economy just alluded to, we might indulge a well-founded apprehension, that the earth would soon be so overrun with animal life as to make existence itself an insufferable burden. A few of the more prolific species would each completely monopolize the whole earth, to the unbearable annoyance of every other species. The existence of man, if not impossible, would be a continual warfare against the countless tribes of insects and large animals which would obstruct his path at every turn, and continually infest his bed and his board. But we may dismiss all such fears. An effectual check has interposed to this universal tendency in the animal world so profusely to propagate itself. The balance of life is securely preserved by what Smellie calls the "hostility of animals"—the disposition and necessity which animals have to prey on each other, the larger on the smaller, the more ferocious on the weak and timid. The life of the animal world is therefore sustained, to a considerable extent, by the destruction of that life. One life may be supported at the expense of a million of others. And thus the otherwise intolerable superfluity of certain species of animal life becomes as truly the means of sustaining life as the vast productiveness of the vegetable world does.

Or turn we to the *vegetable kingdom*, we meet the same lavish expenditure of creative goodness. The whole surface of the earth seems endowed with the germs of vegetable life. Wherever circumstances favor vegetable existence, we find a vegetation spring up. And so prolific is every little spot of earth, even to the mountain's top, and the little cliff in the rock, that it sends up a spontaneous growth. Already there

have been enumerated more than 10,000 distinct species of plants, and new discoveries are yearly increasing the number.

The vegetable riches with which God has filled the earth is to the unreflecting perfectly inconceivable, and can not but fill those who reflect and inquire with unfeigned gratitude and amazement. What generous, varied, and abundant provisions has He everywhere made for his equally endlessly varied creatures, for the supply of their absolute wants, for the regaling of their tastes, for promoting their pleasures! Each successive spring the earth vegetates afresh and pours a new and abundant harvest into the lap of every living thing. He causeth the grass to grow for the cattle, and herb for the service of man. The young lions roar after their prey and seek their meat from God. All thy creatures "wait upon Thee, that thou mayest give them their meat in due season." "Thou openest thy hand, they are filled with good." We can form but a very inadequate conception of the superabounding productions of the earth for a single year. To pass over the incalculable products needful to supply the wants of the innumerable animals, birds, insects, and reptiles of every hoof and wing, how immense the supply needful to meet the wants of the single creature, *man*! The well-heaped bushels that flow in upon us as the product of a single farm, call forth unfeigned gratitude. While the grand aggregate of the produce of a single country or a state, would, from the pious mind, call forth a grateful amazement. But what is this to the grand aggregate of the produce of the whole world for a single year? We have no data here from which we can even approximate such a result. A few instances, however, which are at hand, will furnish some interesting hints on this subject. France in a single year has been found to produce 168,000,000 bushels of wheat, 256,000,000 bushels of other grains, and 128,000,000 bushels of chestnuts and potatoes, which, at market prices would be worth \$700,000,000. And a no less amount in these same articles is produced in England; to which if we add cattle, sheep,

hides, wool, butter, cheese, poultry, we shall swell the amount to £200,000,000 sterling, for the annual gifts of Providence in these productions alone.

In these statistics we have left out for the most part the vast productions which the earth annually yields for the supply of much of our diet and for our clothing, and the yet vaster amount which goes to sustain our domestic animals, and to minister to our luxuries. Yet, without going beyond these two countries, we have arrived at an amount of the annual riches given anew every summer, which is perfectly amazing.

But America is the great producing country; and though but a small portion of our whole territory is yet under cultivation, we already present an aggregate of production which affords some approximate idea of what is the annual productiveness of the whole earth. We select the following items from the census of 1850:

|                  |                      |
|------------------|----------------------|
| Indian corn..... | 592,000,000 bushels. |
| Hay.....         | 13,838,000 tons.     |
| Wheat.....       | 100,500,000 bushels. |
| Cotton.....      | 987,600,000 pounds.  |
| Oats.....        | 146,584,000 bushels. |
| Potatoes.....    | 104,000,000 “        |
| Cane-sugar.....  | 247,500,000 pounds.  |
| Maple-sugar..... | 34,250,000 “         |
| Tobacco.....     | 100,000,000 “        |
| Rye.....         | 14,188,000 bushels.  |

To say nothing of barley, buckwheat, peas, beans, hemp, flax, and all sorts of fruits, roots, and vegetables without weight or measure.

Taking the above as specimens of the productiveness of our country under its present imperfect cultivation, and when but so small a portion of the whole is cultivated at all, what would be the gross amount of its productions were the whole brought under such a cultivation as from improved modes of farming, of utensils, and the demands of an increased population, we may expect in a coming age? The territory of the United States, stretching over the whole vast region from the Atlantic to the Pacific, and embracing three and a quarter millions of square miles, would make 448 States as large as Massachusetts, and if the whole

were as densely peopled as that State, it would contain 448,000,000 of inhabitants. But the soil of Massachusetts, if its resources were developed, might sustain double its present population. Much more, then, might our whole territory feed the whole family of man. And inconceivably great would be the population that should require for its annual consumption *all* the productions which the soil of the whole earth is capable of producing.

But in neither of the countries referred to are the susceptibilities of the soil for production by any means exhausted. Much productive labor is withheld by indolence—much misapplied by unskillfulness of management, and much soil is yet left uncultivated. The susceptibilities of the soil of the United States alone, if all her territory were brought under a suitable cultivation, are believed to be quite adequate to sustain the entire population of the globe.

Estimating the population of the globe to be 800,000,000, and that each inhabitant requires vegetable produce on an average to the amount of ten pounds sterling annually, we find the earth yielding an annual produce for the supply of man's food alone of £8,000,000,000 sterling, aside from what feeds his domestic animals, and thereby supplies a large item of his food, and aside from the large annual draught he makes on this vegetable world for his clothing and other comforts and conveniencies of life.

The annual production of the single article of *sugar* amounts to the enormous quantity of 2,421,740,830 pounds. The Spanish possessions produce 871,866,800; English, 800,240,142; French, 137,333,350; Dutch, 120,000,000; United States, 200,000,000; Brazil, 260,000,000; Danish and Swedish, 20,000,000; Germany and Belgium, 30,000,000; other nations, Mexico, Guatemala, South America, Egypt, China, etc., 182,000,000.

But man is but one of God's great family which wait upon him that he may give them their meat in due season. The whole surface of the earth is traversed by great and small beasts and creeping things; its



crust is instinct with life, and its immense atmosphere swarms with living creatures, to all of which the great nourishing Hand is opened, and they are filled with good things. The earth is one vast pasture-ground on which the innumerable tribes of living creatures feed, creatures of endless variety of forms, combinations, organizations, tastes, desires, and wants, each finding, in the correspondingly varied productions of the earth, an aliment exactly suited to its nature and condition. Nothing is made in vain. Not a tree, shrub, plant, vegetable, or weed but has its use. Many growths which we deem noxious, and perhaps poisonous, are the pleasant pasture-grounds on which roam and sport and feed innumerable herds of minute insects, and others are for the food of some species of the larger animals. Even the thistle, the nettle, the lichen are not without their uses. Besides the medicinal properties of the root of the nettle, and the culinary purposes which the young shoots of the stems may serve, the leaves of this rather unpopular herb are said to afford food and grazing grounds to more than fifty different species of insects. Goats and donkeys feed with zest on thistles, and in Germany, it is said, when beaten, they are acceptable food for horses. Lichens, mosses, fungi, and ferns may all be turned to some good account, either as yielding dyes, medicines, or preparations for food.

But if we allow the mind to pass from the endless varieties, and the immense quantities of vegetation which everywhere at any one time covers the earth (not altogether excepting deserts, rocks, and sands), to the wonderful provisions which Providence has made for the reproduction and *perpetuity* of each species, we shall see no less reasons for thankfulness and praise to the profuse benevolence of the Author.

Few are so unobserving as not to have discovered the singular prolificness of the earth in *spontaneous* growths. The germs of vegetation are everywhere so intermingled with the soil, that, turn up the earth where you will, even to considerable depths, and plants will spring up as if they had been recently sown, in

consequence of the germination of seeds which had remained latent and inactive perhaps for centuries, ready to germinate under the first favorable circumstances. And not only is the whole surface of the earth kept thus impregnated with seeds, but the most singular provision is made for the diffusion of seeds. There is scarcely a more interesting chapter in natural history than that which relates to seeds. In the first place, the *quantity* of seeds which most vegetables yield is quite extraordinary. Nature here is peculiarly lavish, making not only a most profuse provision for reproduction, but supplying food for many species of animals.

Of this extreme productiveness a few examples will suffice. One tree has been known to propagate into a large forest. Such an instance is mentioned in the Isle of Semas, where a large wood proceeded from a single fig-tree. The profusion of seeds in various kinds of plants is to many quite incredible. A single kernel of wheat has been known to produce half a million kernels; a single stalk of mustard 17,000, and a mullein stalk, the produce of a single seed, has produced 270,000. A writer, quoted by Sharon Turner, in his "Sacred History of the World," thus illustrates the productive power of vegetable nature, in the instance of the elm: "One of these trees has produced 1,584 millions of seeds; and each of these seeds has the power of producing as many. At this ratio, the second generation, if every seed vegetated as prolifically, would amount to two trillions 510,058 billions; and the third descent would be 14,658 quadrillions 727,040 trillions. The seeds of this third generation from one elm would be enough to stock the surface of all the planets in the solar system, and many more." One naturalist speaks of a plant (the common *malva-sylvatica*) yielding in one summer 200,000 seeds, and that the seeds of a single fern of a peculiar species are so numerous, that if all were to germinate, the species would, in twenty years, cover *the whole globe*.

Or we may find a well-known illustration in the common *pea*. A gentleman in the State of New York, last year (1853), left with the editor of a paper the

product of a single pea, the vine of which was five feet in length, and about three inches from the roots it divided into six branches, each of which grew more luxuriantly than ordinary vines do. There were on the whole vine 153 pods, which produced 740 peas—very nearly a pint in bulk.

As nearly connected with the foregoing, the *manner in which seeds are diffused*, and the earth so plentifully stocked with a perpetual vegetation, is worthy our profound and grateful admiration. Some are furnished with wings and are borne on the wind even to distant lands, others are carried by birds. And again, the currents of rivers and the waves of the sea are God's commissioned messengers to scatter the germs of his vegetable products over the whole surface of his world, and to secure continuous supplies to all his creatures. Hence the green covering, after the lapse of but a few years, of coral and volcanic islands. The coral island of the Pacific, constructed from the bottom of the ocean, by petty animalculæ, presents the surface of a solid, barren rock; and the volcanic island, just emerged from the sea, invites a vegetable covering upon a surface of mere cinder and lava. But soon each is covered with a vegetable mold; the winds, the waves, and the winged messengers of the air have sown their seeds upon it, and soon it smiles in all the luxuriance of a tropical clime.

Enough has already been said to indicate the indefinite productiveness of vegetable nature. Should it please the benevolent Author, or, rather, should there be a demand for any conceivable *increase* of vegetable productions, we see there are abundant resources reserved in nature for the immediate production of the needed supply; or suppose, by some general catastrophe, the entire face of the earth were cleared of its present vegetation, not a tree, plant, shrub, grass, lichen, or any vestige of a vegetable kind remained, but were eradicated, root and branch, still the earth would possess all the capabilities of again covering herself with a new verdant coat, as rich, as beautiful, as abundant as before. We need therefore indulge no apprehensions that any future increase of the earth's population, or of animal

life in general, shall exhaust the vegetating capabilities of our soil.

Nor is this all. The vegetable system is not only formed on the plan of an indefinite productiveness, but of a progressive *improvability*. Nature furnishes the raw material, but leaves the cultivation, the improvement, the working up into our own use, very much to our own skill and industry. Just as in the animal world, the domestication of the wild tenants of the forest, the improvements of breeds and their subjection to our control and use, is left to human sagacity and management. The vegetables which we use for our common diet, the fruits which supply our luxuries, the flowers which regale us, have been *made* what they now are—been brought to their present state of partial perfection by cultivation. And, what should not here be overlooked, they have, one after another, been rescued from their wild and native and comparatively useless state, and made to minister to the wants of man as the exigencies of the human family require.

The *potato*, one of the most valuable of the vegetable productions, has attained its present utility solely through the dint of cultivation. Originally, as found in South America, it was an insignificant, half-poisonous root, of little or no account as an article of food, till brought under cultivation by Europeans in the seventeenth century. Our common grain was once in a state very much resembling grass. Our *apples*, of which we may reckon hundreds of species, are but the cultured successors of the worthless crabs and wildlings. And our present *pears* can boast of an origin no more honorable. Our plums are the cultivated descendants of the sloe. The peach and nectarines trace back their pedigree to the common almond tree. The rose, like most of our beautiful and fragrant flowers, is the product of cultivation. The original plant, from which have proceeded such charming varieties of the rose, is considered by botanists to be the common wild-brier. And in like manner cauliflowers, cabbages, and our other domestic vegetables, are the artificial products of human skill and vegetable improvability.

These may be taken as specimens of the inexhaustible resources and capabilities which nature holds in reserve to meet any supposable demands of civilized man. While man remained in a savage state, these resources lay dormant. As man has advanced and exists in his present partially civilized condition, and with his present increased wants, these resources are partially developed. As he shall advance, and his numbers and his wants increase, these resources, by his labor and skill, and the subjection to his use of larger territories, shall be yet more drawn out.

Already does nature give some unmistakable hints of her extraordinary capabilities of production. The following instances of extraordinary productiveness, which, under the usual course of things sometimes are met with, indicate the "gigantic possibilities" of nature's productive power which, should the condition of the world ever require it, will prove equal to the new demand. Most of our fruits and vegetables seem capable of an enlargement and of improvement in their quality which would appear quite incredible if such things did not actually occur. By dint of culture, cabbages and turnips have been produced of half a hundred weight; apples of one and a half pound; a strawberry seven inches round; lettuce weighing four and a half pounds; a bunch of grapes weighing fifteen pounds; a mushroom about a yard round, and weighing nearly two pounds; a pear of two pounds weight; a black currant two and a half inches round, and a gooseberry three and a half; a melon, of superior flavor, weighing eighteen pounds; a cauliflower, nearly sixteen pounds—and all these in the soil and climate of England. In 1824, a pear-tree, in Scotland, sent forth several young shoots which in the *same* summer bore fruit scarcely inferior to that of the parent stock.

Again, we hear of the occasionally remarkable productions of *grains*. A single grain of wheat produces, in different countries, and under the present ordinary, indifferent culture, from five to fifty fold. Yet the capabilities of production, under peculiar culture and favoring circumstances, are almost inconceivably above

this. Wheat, brought by a missionary from Siberia, when cast into the best of soil, and carefully cultivated, has been known to give 2,000 grains for one sown. A single grain of wheat, sown in a garden at Weston (England), in 1819, produced 78 stalks and yielded 7,445 grains. A case is mentioned in the "Philosophical Transactions" still more extraordinary: A Mr. Millar, by repeated divisions, obtained from a *single seed* of wheat 500 plants which yielded 21,109 ears, and about 576,840 grains, weighing 47 pounds—all the produce of a single grain. A dwarf *pea* has been known to produce 88 pods, containing 386 peas; another to produce 105 pods and 305 peas. A peach-tree produced 1,560 fine peaches, besides a great number thinned away in the early part of the season. A naturalist found on a white moss-rose tree 520 flowers and 460 buds; another had 2,344 roses and buds. A common scarlet bean has been known to produce 100 pods with fine, full-formed beans in each pod, or 500 from a single one sown. On a single oat-stalk have been counted 237 grains; on another, 251; a third, 283. Another reports that in 1824 "a single grain of oats having fallen on a quantity of burned clay, produced 10 stems and 2,945 grains. In Africa, 1,000 grains of *rice* are known to come from a single seed.

California seems scarcely less remarkable for vegetable productions than we know it to be for minerals. "In the natural productions of the earth," says the San Francisco *Herald*, "California is abundantly prolific, readily yielding nearly every production which severally distinguish the different sections of the old States:" as, the fruits and grains of the northern and middle States; the corn, tobacco, and hemp of Virginia; the cotton of Alabama; the sugar of Louisiana; the rice of South Carolina, and the indigo of Texas; and, we may add, the fruits and products of tropical lands. But what we are more especially concerned to notice at present, are the *gigantic growths* of that country. The authority quoted tells us of trees (the red wood) 60 feet in circumference, 380 feet in height, and 250 without a branch; a cabbage, 13 inches

round ; a turnip, of the diameter of a flour-barrel ; an onion, weighing 21 pounds ; a beet, 63 pounds ; and a carrot 3 feet long and of 40 pounds weight ; and a single potato serving a table for 12 persons.

These may be superlatives, but they do exist, and they show what the climate and soil are capable of producing.

The growth of grasses, grains, and flowers are quite as extraordinary. There is Shelton's mammoth clover, with stalks from one root covering an area of 31 square feet, some of the stalks six feet long, half an inch in diameter, with a blossom five inches in circumference. A single lily-stalk, producing 100 flowers ; stalks of an oat 13 feet high ; wheat and barley, having 150 or 200 mammoth stalks, spring from one root, the produce of one seed.

The editor of the New England *Farmer* says he has seen a stalk of barley which is somewhat a wonder in the vegetable world. "It is the product of a single seed, and measures, near the roots, 13 inches in circumference. From this one root there sprung 112 vigorous straws or stems, and 14,148 kernels of barley. It grew near a spring where it had plenty of water. Its stalks were about six feet high, and each head had six rows of kernels."

A notice, exciting no little interest, appeared not long since of a grain of a very peculiar kind which has been discovered in California. The description given of it quite identifies it with the famous "seven-eared corn" on the banks of the Nile and in the days of Moses ; and favors, as far as it goes, the theory which from some quarter has been broached, that California was the Ophir of the ancients—that the modern land of gold was known to Egypt and Palestine, and the nations about the Red Sea, and that the grain of the Nile once flourished on the banks of the Sacramento ; and it is a singular fact that this extraordinary grain has, within a few years, reappeared in Africa. Certain grains of corn had been taken out of a coffin from a pyramid and sown in the garden of a farmer in Cheschel, where they had produced several ears, which

are thus described: "There is one large ear in the center, around which are six or seven smaller ears like the branches of a tree. The length of the ear is ten or fifteen centimeters, and its size near the root three or four centimeters. The leaves are bearded, and larger, as well as more rough, than those of the ordinary corn. Each ear contains from seventy to ninety grains. No doubt this new corn will be adopted all over Europe, for it produces three times the number of grains of the other kind of corn. Every grain is nearly as big as two of the other."

These we present as mere specimens of the immense capabilities of the vegetative power of nature when soil, culture, and all other circumstances are propitious; they are confessedly, at present, exceptions to the general law of production. But what is now the exception may become the rule. Nothing hinders but the lack of labor, skill, and a propitious soil and climate. But we look for a condition of the earth and of man when these obstacles shall be removed. We may therefore take these extraordinary instances of productiveness as interesting vestiges of Eden—plants of Paradise, blooming, expanding, and luxuriating amid the physical desolations of the apostasy, in spite of the thorn and the brier—in spite of the curse under which the earth has for so long groaned. We may take them as *intimations* of what the earth shall again be.

Of these intimations we have interesting examples in *second blossoms*, and attempts at, and in some instances realizations of, *second crops*. It is well known that in tropical regions it is not uncommon to meet the blossom and the ripening fruit on the same tree at the same time. The bread fruit-tree produces three, and sometimes four crops a year, and many hundreds at a time. And the cocoa-nut tree is yet more remarkable for its continuous production. Fruit *in every stage*, from its first formation to the full-grown nut, may be seen at the same time on the same tree, and frequently on the same branch. These second superabundant blossoms—second crops in some extraor-



dinary instances, in our northern latitudes, may be regarded as the struggles of nature to overcome the present disabilities of season and climate, and to force a return to primeval productiveness. Occasionally in our country we see a fruit-tree or a strawberry-bush in blossom in autumn. And in England instances are recorded of two, three, and even four successive blossomings, and fruit in as many corresponding stages of maturity. Two apple-trees, in Cheltenham, were covered with blossoms while yet bearing a fine crop of fruit. In Canterbury, a pear-tree in July, on one side was loaded with fruit, and on the other it was covered with blossoms. But the most remarkable instance of the kind, and one indicating a nearer approach to fruit-trees in a tropical climate, happened in the same year near Winchester: a pear-tree blossomed in May, and the fruit was fine and full. It blossomed in June, and the fruit reached the size of an egg. In July new blossoms appeared, which produced fruit as large as a chestnut. In August it put forth blossoms again, which were followed by a fruit not larger than a pea. Strawberries occasionally blossom twice, and sometimes bear a second crop.

## CHAPTER XVII.

THE PRODUCTIVENESS OF NATURE. New Substances. The Mineral Kingdom. Eden Restored.

THE profusion of our great Benefactor is by no means limited to the substances already *known* and subjected to common use. New substances are constantly brought to light, some of which are serving, and others seem destined to serve, the most important purposes. As Africa and South America become better known, not a few *new* articles of *food* are introduced to the notice of the world which promise large supplies of sustenance to man in his future and increased numbers. Other new grains, or roots, or vegetables hitherto scarcely known in the domestic economy of the civilized world, but which shall supply diet for millions of our race, may be waiting an introduction to our tables. As need shall require, we may be sure such shall be the case.

But to pass these, we may turn to other substances which have recently been brought to notice, and which are in like manner destined to play a no insignificant part in the world's convenience and commerce. Among these are the *palm oil* and the little *pea-nut* of Africa; India-rubber, gutta-percha, the cow-tree and the like, as alluded to in the chapter on Commerce. Already has palm oil become an important article of import to England—more than 40,000 tons annually. And as other resources for obtaining oil fail—and the *whale* crop is yearly diminishing—the civilized world will be obliged to look to benighted Africa for *light* to her people, and an easier and more rapid *life* to their numerous engines and locomotives. This oil, which Africa can supply in any quantity, is taking the place of spermaceti. But the African palm yields another oil, called *African lard*, or Herring's palm kernel oil,

which promises, too, to be an article of great value. While the exterior of the nut furnishes the common palm oil, the kernel of the nut, which had been hitherto cast aside as worthless, has been made, by means of a recently-invented machine, to produce a beautiful oil, quite superior, both in quality and appearance, to the palm oil. In its liquid state it is transparent as water; but after being allowed to stand for a little time, it assumes the consistence of butter, and has to be cut with a knife. It serves the purposes of lard in cooking, and is not a bad substitute for butter. It is said the kernel of the nut will produce as much of this superior oil as the nut itself does of the common article. And the little unpretending *pea-nut* seems destined to gain an unexpected celebrity in the world: from it is expressed an oil of great value, and likely to be of extensive use.

We have referred to India-rubber and gutta-percha as other substances which, though for a long time their value remained unknown, have recently become articles of vast importance and very extensively subservient to the purposes of life and business. The traffic in these articles is immense, and the supply seems to be exhaustless. *Arrow-root* and *yam*, as yet scarcely more than in their wild state, give indications of future usefulness not less promising than the potato did but a few generations ago.

Nature is doubtless, too, holding in reserve other substances as powerful as steam—as mighty as gold—as precious as her already revealed precious jewels—puissant agents, yet to be awaked from their long slumbers, and to take their places and to act their destined parts among the powers that be, on the great stage of human activity and progress. We have no doubtful indications that the common substance, *water*, is holding in abeyance just such powers—powerful agents, and resources rich beyond any present conception. When decomposed, it supplies an inflammable gas which—when, with a little more perfection in apparatus, and skill in experiment, it shall be secured and made practical—shall supply, in any quantity less

than absolutely infinite, material for our lights, and perhaps for heating our rooms. We do not believe that that *brilliant idea*, known as "Payne's Light," which flashed above our horizon a few years ago, and soon sunk again into its dark bed, has sunk to rise no more. Like most of our useful discoveries, it rose before its time. The idea is revealed, but, as was the case with steam, magnetism, and the telegraph, the realization, as a practical idea, may be reserved for a more advanced state of science—or perhaps, rather, till the thing to be realized shall be *needed*. We seem near the close of the spermaceti dispensation of light, and about to enter upon the palm-oil dispensation; before this shall quite reach its close, a brighter day, or, rather, brighter *nights*, may beam upon the world, illumined by Payne's more profuse, cheap, and brilliant light. And it is quite possible that our common atmospheric air holds imprisoned for future emancipation and unknown activity resources not less available and efficient for the purposes of man than those we have supposed to exist in water. Indeed, we are in no danger of overrating the rich and abundant provisions which, in every department of nature, God has made for the improvement, comfort, and happiness of man. Skill, science, accident, and necessity will be employed to bring them into use precisely at the time they shall be needed.

But science may work a long time yet, and necessity and avarice urge on the adventurous steps of invention and discovery before they shall, in respect to a burning fluid, be wise above the ancients. If the following paragraph, cut from an English newspaper, be credited, the ancient Romans had reached a perfection in this respect which completely nonpluses Mr. Payne and all the wonderful wisdom of our wondrously wise age. From what source this extraordinary fluid was obtained we have no ground for conjecture. But we leave the paragraph to speak for itself:

A most curious and interesting discovery has just been made at Langres, France, which we have no doubt will cause a searching scientific

inquiry as to the material and properties of the perpetual burning lamps said to have been in use by the ancients. Workmen were recently excavating for a foundation for a new building in a debris, evidently the remains of Gallo-Roman erection, when they came to the roof of an under-ground sort of a cave which time had rendered almost of metallic hardness. An opening was however effected, when one of the workmen instantly exclaimed that there was light at the bottom of the cavern. The parties present entered, when they found a bronzed sepulchral lamp of remarkable workmanship suspended from the roof by chains of the same metal. It was entirely filled with a combustible substance which did not appear to have diminished, although the probability is that the combustion has been going on for ages. This discovery will, we trust, throw some light on a question which has caused so many disputes among learned antiquaries, although it is stated that one was discovered at Viterbo, in 1850, from which, however, no fresh information was afforded on the subject.

But we need not confine our remarks to *new* substances. The resources of a people may be as effectually increased by the multiplication of resources already known. The hitherto unappropriated, yet unexhausted soils, forests, and mines of Africa and South America are yearly increasing the staples of commerce, and administering to the wants and increasing the luxuries of man beyond any thing hitherto known. Were the population of the earth suddenly to double, or were the demands of commerce, the arts, and the wants of earth's present population to increase twofold, and at the same time, and as suddenly, were the fertile lands of Africa and South America to pour in upon the world the rich harvests of which they are capable, there would be enough, and to spare.

The palo de vaca, or cow-tree, found in abundance in the forests of Brazil, deserves a mention among new substances of diet. During several months in the year when no rain falls and its branches are dried up, if the trunk be tapped, a sweet and nutritious milk exudes which, received by the natives into vessels, grows yellow and thickens on the surface. Some drink it fresh under the tree, others take it home to their children and use it in their tea and coffee, in the place of milk. "It has been proved," says a traveler, "to be equally nutritious to the milk of cows, the people fattening on it in the districts where it grows."

But there is yet another way in which it may be shown that the productiveness of the earth may sustain

a much larger population, not from an increase of production, but from a decrease of domestic animals, especially the horse. Machinery and steam power are every year diminishing the number of horses necessary for locomotion and draught. It has been found by a late census, that in consequence of the introduction of railroads, the number of horses in England has been reduced from 1,000,000 to 200,000. It is computed that it requires as much land to subsist one horse as it does to subsist eight men. Consequently, it would appear that the 800,000 horses displaced by railroads make room for an additional population of 5,400,000.

But before altogether quitting this subject, I must at least just allude to another interesting aspect of it. I mean the exquisite and profuse *workmanship* which is everywhere exhibited both in vegetables and animals. There is much to admire in the *vastness* of the *material* universe—in the mere quantity of matter which God has made—and especially the number and variety of the individuals and species which are the works of his hands. But if we for a moment turn off the eye from the quantity of things made to the *order and style of the workmanship* itself, we shall meet more, if possible, to excite wonder.

The elements of matter, of which the vast vegetable and animal worlds are constructed, are but few and simple, yet it is a subject of infinite admiration to contemplate the endless variety and exhaustless quantity of forms, organizations, and combinations which are constructed from these few and simple elements. The principal and essential ingredients which compose all vegetable forms are but *three—oxygen, hydrogen, and carbon*. And these, with the addition simply of *azote*, are the essential elements that form all animal existences.

But in the *composition*, what differences! What an exhibition do we meet here at once of the taste and skill and sublime conceptions of the great Architect! Were it possible for us by one vast comprehensive glance to survey the exhaustless riches of the vegetable and animal worlds, and then contemplate the endlessly

diversified and endlessly multitudinous store-houses of all that is magnificent and all that is minute—all that is beautiful, curious, useful—all that grows, lives, or breathes—and all but the varied combinations of three or four elementary substances! And it is truly wonderful to see how different the combination from the same elementary substances, and when, too, these substances are compounded in nearly equal proportions. What is more unlike than sugar and vinegar? Yet these are both compounds of carbon and water in very nearly the same proportions. Sugar is composed of 42.85 of carbon, and the rest water—vinegar of 47.05 of carbon, and the residue of water. The only difference of composition between sugar and vinegar is about 4 per cent. of carbon—a substance found in the greatest quantity in our common charcoal.

Or what is more unlike than the rose and the gray limestone rock? yet the two are compositions of the same elementary substances, carbon and oxygen. Sugar and starch are composed not only of the same substances, but in nearly the same quantities—and yet how different substances!

But our wonder at the Divine workmanship does not stop here. We wonder at God creating all things out of nothing. We wonder at the wisdom and power that should form such numberless and variegated objects from so few and simple elements. Yet, if possible, our wonder is enhanced when we come to look into the *exquisite workmanship* which Divine skill has bestowed on what he has made. And not only do we find this mechanism to possess a finish and delicateness which quite astonishes us, but there is an *exuberance* in it which astonishes yet more. This extends to *every* thing—to the most noxious weed—to the heath in the desert—to the most minute and the most mighty—to the most beautiful and the most deformed. There is everywhere a most lavish expenditure of workmanship. In regions where the human eye never penetrates—in the remotest recess and outskirt of creation, every created object is finished with a taste and skill compared with which all human taste and skill are not to be named.

Select the leaf, the flower, or the stalk of a plant, and subject it to microscopic observation, and you will have an illustration of all I have said. Or you may select any organ of any animal—a nerve, a blood-vessel, an eye, a joint, or a muscle—and you will everywhere meet the same superlative mechanical skill. The *eye* has been admired as the masterpiece of mechanical workmanship. Its various membranes, lenses, humors, and thousands of delicate nerves, are all so exquisitely elaborated and nicely adjusted as to form one of the most skillful pieces of machinery of which it is possible to conceive. But we will select a single item in this machine, and the one, too, which is the least complex or artificial. We will select the *crystalline lens*, a jelly-like substance, which is transparent and to all appearance a simple substance. But instead of a simple or homogeneous substance we shall find it complexed and artificial in the highest degree. The examination, as detailed by Dr. Roget in his *Bridgewater Treatise*, was conducted on the crystalline lens of the eye of a cod-fish. “No one unaccustomed to explore the worlds of nature,” says he, “would suspect that so simple a body, apparently a uniform body cast in a mold, would disclose, when examined under a powerful telescope, and with the skill of a Brewster, the most refined and exquisite conformation. Yet this little spherical body, scarcely longer than a pea, is composed of five millions of fibers, which lock into one another by means of more than sixty thousand five hundred millions of teeth. If such be the structure of this apparently simple portion of the eye, how intricate must be the structure of the other parts of the same organ, what fine adjustments, what delicate skill, what all-pervading wisdom!”

Were we in like manner to traverse the mineral kingdom, we should everywhere meet the same remarkable profusion in the provisions here made for the comfort and advancement of man. We shall at every step recognize the bountiful Hand that giveth liberally. We find embedded in the bowels of the earth the same exhaustless stores of wealth. “The earth is



full of Thy riches." Coal, iron, copper, gold, silver—every metal, every mineral, every precious stone abounds in the earth, to the praise of Him who dealeth bountifully with his servants. Our immense coal beds are remarkable instances of the economy of the Divine arrangements. These are believed to be the gathered fragments of the antediluvian world's vegetation. Buried in the earth just deep enough to remain unknown till wanted, the forests of the old world, overwhelmed and uprooted by the deluge have, during their long sepulture, become converted into bituminous coal, and are sufficient to supply the whole world with fuel for indefinite ages. Like the other species of God's riches, minerals, metals, and precious stones appear exhaustless. What a benevolent result this, from the seeming disaster of the deluge! And what evidence does this afford of the *benignity* of God to our race—of his *philanthropy*—his deep interest in man!

" Oh, how Omnipotence  
Is lost in love! Thou great Philanthropist,  
Father of angels! but *Friend of man.*"

The universal deluge stands out alto relievo, in the world's history, as the world's great catastrophe; and yet it may be that in its ruins the world is inheriting some of its richest blessings. If *coal*, the great motor and meter of the world's advancement, and the staff of life to its activity, be the petrified relics of antediluvian forests, who knows but our other useful and ornamental minerals and metals may be the preserved relics, too, of the old world? Strangely does God often convert the very dregs of his judgment into the pure gold of Heaven's benedictions.

We have elsewhere spoken of the exhaustless *quantities* of the minerals and metals, and need here no more than point, as we pass, to the immense coal fields of the United States, covering an area of 163,000 square miles—to California pouring in upon us yearly \$50,000,000 in gold—to Australia, opening countless stores of the precious dust, and to the mines of various wealth in England, on the Continent, in Mexico, and South America.

But why has nature been so lavish and sportive in her productions but to demonstrate to man the fertility of her resources, and the exhaustless fund from which she has so prodigally drawn forth the means needful to sustain all her endlessly diversified combinations of life, and to secure their reproduction in endless perpetuity.

We will at present pursue this line of illustration no further, but reserve for another short chapter other illustrations derived from certain singular phenomena in the history of *man*. From what has already been said, we seem warranted in coming to the following conclusion :

1. We need have no fears that any one department of productive nature will so increase as to overtop the others and monopolize the earth. But for certain precautionary measures or *checks* such apprehensions would be well grounded. So enormous is the reproductive capacity of some animals and insects, as well as not a few plants, that, but for the almost immediate extermination of the greater portion of their increase, the earth would be overrun with a single species. Such a provision is made in the voraciousness of man and other rapacious animals. Man, on the whole, is the most rapacious, and does most to preserve the balance of the animal system.

2. The facts and reasonings presented in the present chapter clearly indicate that our earth is destined to *see better days*.

We have, first, a good hint how God will provide for a much greater population than at present inhabits the globe. The above adduced instances of occasional and temporary productiveness show what may, under favoring circumstances, be the ordinary condition of the earth's productiveness, and then what a population might be sustained ! The productiveness of the earth is the result of combined causes—the fertility of the soil, industry, and well-applied skill. How vastly increased, then, shall be the products of the field, the stall, and the mine, when the cause shall be removed from the earth, and it shall be restored to its ancient

fertility ; when vice shall be so diminished and virtue and a pure morality and religion shall be so in the ascendant as vastly to increase the amount of productive industry ; and when the waste places of the earth, its deserts, its morasses, its barren mountain tops, its rocky hill-sides, shall all be made as the garden of the Lord, and when labor shall be so much more wisely directed ! With the improvements in agriculture and mining, which such a state of things supposes—with so vast an increase of territory—with all the aids of the present advanced and the daily advancing condition of science, all of which go most effectually to develop the now-hidden resources of the earth, what an inconceivable population our world might support !

We need, then, indulge no uncomfortable fears that the population of our world shall ever outstrip the means of sustenance. For the law of productiveness runs parallel with the law of increase ; productiveness depending on the skill and the actual wants of the population to be supported—the earth itself seeming to have a sort of indefinite capability of production, limited only by the labor and skill of the producers, who are the consumers. The greater, therefore, the number of the consumers, the greater the amount of production. Our fruits, grains, domestic animals, and indeed nearly all the conveniences, comforts, and luxuries which modern civilization has raised into wants of civilized life, have been *made* what they are as the results of human improvements. We have traced our delicious, noble apple back to its ignoble progenitor, the crab ; the plum to the sloe ; peaches to the common almond tree ; filberts to the wild hazel nuts ; our grains to grasses, and our potato to a petty bitter root. The wants of man in a barbarous state are few. He subsists on the spontaneous productions of the earth. Men, in this condition, are few and scantily fed. It is left for a *civilized* and *increased* population to draw out the dormant capabilities of the earth, and to provide a sustenance for a yet greater population of the globe.

We see, therefore, that the earth was fitted up as a suitable abode for *civilized* man. The savage state leaves almost all its resources unappropriated. When the savage and the civilized man are found side by side, the increase of the one and the dwindling away of the other is but the legitimate result of the habits and the capabilities of the two.

Our idea of the manner in which the dormant resources of nature are drawn out by the increased wants of civilized man is well illustrated in the case of the *potato*, already alluded to. In no way, perhaps, will an acre of land produce so much nutritious aliment as in potatoes—at least two to one of wheat. But it is remarkable that this inestimable gift to man lay dormant till the beginning of the seventeenth century. When the great King of nations was about to increase the population of the old world, and to add a vast area to the habitable globe by the discovery of a new world, he added this new article of human sustenance. As God's family enlarges, he makes new provisions for their wants. The value of this new gift, in its bearing on the destinies of man, is not inferior to that of the art of printing or the mariner's compass.

In instances already alluded to we have seen enough to satisfy us that God will never want resources (without any new creations) to supply the wants of any amount of population which he may please to place on our earth. In a thousand ways—from plants now of no worth, and perhaps bitter and poisonous, may, by the dint of culture and the more favoring conditions of soil and climate, be realized nutritive supplies in quantities beyond any present conception. Little do we know the vast resources nature may yet be holding in reserve for man's future use.

We look for better days for this poor, sin-stricken earth, and its more sin-stricken inhabitants—days when sin shall cease to reign, the curse be removed, climates be equalized—our cold, northern regions smile with a genial sun and a salubrious air, and the burning heats of torrid climes be fanned by the balmy winds of the temperate zone. Hitherto the whole creation groan-

eth and travaileth in pain, being burdened. This burden shall be removed; this moral and physical incubus, which has so long benumbed the energies of nature, inanimate, brute, and rational, shall find its spell dissolved and its power forever broken; and then what is now intimated by certain struggles of nature to overcome her disabilities (such as *second blossoms*, a superabundance of blossoms, attempts in cold regions at second crops, and the continuous crops in some instances in tropical countries) shall be beautifully and literally realized.

*Sin* has done the mischief. With the apostasy came the curse on the earth. And did not this curse include a change of climate, and of atmospheric influences, which in a degree canceled the primeval blessing on man? First, he received his sustenance, as he regaled himself amid the luxuries of Eden. The curse brought him into a condition in which he should gain his bread by labor and fatigue—involved a change from a spontaneous fertility, when man might, as a pleasant recreation, supply all his wants to a condition in which thorns and briars and noxious weeds should make the procurement of his bread a matter of hard labor.

It is an old opinion, having a fair semblance of truth, that the inclination of the earth's axis was once different from what it now is, giving a mild and salubrious climate to all parts of the earth. There are intimations of such a change in the fossil remains, found in high northern regions, of animals and vegetables which are now found to be the inhabitants only of warm countries. The change of climate here supposed accounts for the existence of those remains, and makes it probable that they were the inhabitants of the countries where they are now met. And if this change be a consequence of the curse, with the removal of the curse we may expect the removal of the evils of climate. One portion shall no longer be bound in the chains of everlasting ice, and another parched with the scorching heats of the equator. When heaven shall again smile on our world, natural as well as moral

evil shall be removed, and earth in her turn shall reciprocate the smile of benignant Heaven.

And what shall then hinder that our earth should again be as salubrious and her soil as fertile as Eden? What hinder that these instances of extraordinary productiveness—these *vestiges of Eden*, which have so perseveringly struggled to exist amid the desolations of the natural curse, should become the common rule of earth's fertility?

If God, then, designs to spare this world of ours—to restore her golden age—to bring in her millennial day—to diminish disease almost to annihilation—to prolong human life to its ancient longevity, and thereby, inconceivably, to multiply the population of the globe, we indulge no doubtful conjecture how this immense family, with a proportionably increased multitude of animals, shall be fed, and how all their other wants shall be abundantly supplied. The earth is full of God's riches; only a small part has yet been revealed.

3. We may here form some conjecture of what, physically, the *millennium* shall be. If the animal, vegetable, and mineral wealth of the earth be so great under its present auspices, with so partial an industry, under so indifferent a culture, and so much that is inauspicious in soil and climate, what may we expect when these disabilities shall be removed? when favoring Heaven shall develop, in his richest luxuriance, all the hidden stores of his wealth?

Not only shall the population of the earth during her golden age be, as we have said, vastly increased, but man shall then exist in his highest type—shall live under the highest state of civilization. Social and domestic comforts shall be vastly multiplied—inventions and improvements will be advanced to their highest perfection—modes of conveyance and facilities for communication will be imposed beyond any thing at present known or thought of—all sorts of machinery shall be multiplied and perfected, in order to meet the immensely increased demands of so great and so highly civilized a population. In those days of unexam-

pled prosperity the style and art of building shall be greatly advanced; public edifices, roads, bridges, terraces, dykes, and the thousand devices for the furtherance of an extensive commerce, navigation, agriculture, and a vastly increased system of education, must be proportionably multiplied. The wants of men, under such a state of things, will be astonishingly increased. Not only must there be iron, and coal, and brass, and stone, and wood, without weight or measure, but the precious metals and minerals must abound and be wrought beyond all present conception. What immense amounts will be requisite to supply the demands of necessity, and how much greater the amount to meet the wants of ornament and luxury! How much silver and gold will be required, in the inconceivable increase of commerce, trade, and manufactures, simply as a circulating medium!

But we may indulge no fears that an ample provision has not been made to meet any such supposable condition of the world. The natural resources of the earth are abundantly adequate to any supposable demand. We can conceive of no such extension of commerce, or of public improvements—no such amount of manufacturing, or demand for fuel—no such use of the precious metals as would be in any danger of exhausting our mines or our forests. The most essential articles would be iron, coal, stone, and lime; of these we need fear no exhaustion, though the world were to stand and yearly increase its demands for ten thousand years. Our hills and mountains are vast piles of stones stored away for future use, or great depositories of useful metals or of precious stones. Our mines know no exhaustion. We need not fear for the future, let it be ever so glorious.

4. We infer that riches and plenty shall abound in the days of the millennium, and God will take pleasure in the prosperity of his servants. God would not so fill the earth with riches, and make their possession the legitimate fruit of a virtuous and industrious life, if he were not well pleased both with the possessions and enjoyments of his people. It is wealth, ill-gotten

and misemployed, which God condemns. Nowhere is religion more lovely—nowhere does she more nobly vindicate her claims to a Divine origin, or exhibit more strikingly her transforming, controlling power, than when she moderates the desires of the rich and consecrates their possessions to the service of the great Giver. Grace, perhaps, does not make a greater or a nobler conquest than when she brings the rich man, with all his riches, to the foot of the cross. Such beautiful specimens of piety shall abound in the millenium, to the praise and glory of God.

Finally, what reasons do we discover in the subject, now imperfectly presented, for unfeigned gratitude and thanksgiving to God. How bountifully does He deal with his creature, man! And though man has apostatized and rendered himself unworthy of the least of God's mercies, yet in his very apostasy how has God made his mercy and his goodness to follow him all his days! And yet more careful is his great Benefactor to reward every return to duty, the cultivation of every right affection, and the practice of every virtue, with a yet more abundant harvest of his exhaustless goodness. And still more do we admire His never-failing beneficence, in the fact that he has *in reserve* for man, to be gradually and timely revealed and prepared for his use, as he goes on improving in his moral condition, inexhaustible resources for his general advancement, and blessings for his personal enjoyment, of which in his present condition he needs and enjoys but a slight foretaste.

We need have no fears for the future. The great family of man is not in danger of becoming so great that their Father can not feed them all. "Thou openest thine hand; they are filled with good." And not only has He provided food of every conceivable variety, and without stint or grudging, but every kind of material to be desired for apparel, for locomotion, and the prosecution of every possible art or craft of industry.



## CHAPTER XVIII.

EXAMPLES FROM THE HISTORY OF MAN. Extraordinary Physical and Mental Phenomena—Dreaming, Visions, Insanity, Mesmerism, Clairvoyance, Spiritual Rappings. Swedenborg and his Excursions, Reveries, and Revelations. Extraordinary Talents and Business Capabilities.

BUT our survey would be quite incomplete if we should not, cursorily at least, direct attention to the natural history of man. Certain remarkable facts which occasionally appear in his history singularly exhibit the capabilities of his nature, and suggest the more singular destiny which awaits him. The facts to which we allude may be received, we think, as the occasional gleamings forth, or perhaps rather the erratic meteor-like eruptions of a higher order of intelligence, and as evidences of a more exalted nature than we have been accustomed, from our ordinary observations of his nature, to suspect existed. Among these facts may be enumerated *unnatural feats of strength*, agility, and an amount of *bodily activity* or of *endurance*, under certain circumstances, of which he is at another time quite incapable; *rapidity of thought*, and the power to entertain, in an instant of time (as in some moment of imminent peril), thoughts which, at ordinary times, would have occupied minutes or hours; the astonishing powers of *memory* which some persons possess; an extraordinary taste and talent for *music*, and singular gifts of *voice*, as in the case of Jenny Lind; to which might be added, *extraordinary bodily accomplishments*, as personal beauty, peculiar grace of manners, and manly dignity. The *great business talents* of some men, and the uncommon *mental capacities* of others afford other prognostics that man, as seen in his present prostrate condition, is a torn fragment from a nature which rightfully claims kindred with the skies. And if we needed other evidence of this (to confirm the unerring word of Holy Writ), we should meet it in those extraor-

dinary *moral* developments which so happily distinguish the religious lives of a few, and the death-beds of a yet greater number.

There are times, as in the case of some sudden peril, or when the judgment is suspended by insanity, that a man puts forth an amount of physical strength and activity which is looked upon as decidedly superhuman. Yet it is only the degree of strength of which his nature is at any time really capable. Or we might confine our illustration to examples of prodigious bodily strength, as from time to time put forth by persons whose physical powers are *not* running riot under the madness of insanity, or almost unconsciously put forth in obedience to some sudden impulse, but are fully under the control of the judgment. Samson was but a man. And many a Samson since has wrought prodigies, yet has put forth but *human* strength—intimating that we can scarcely set a limit to the powers, activities, and endurance of the human muscles, if all the circumstances for the full growth and vigor of the bodily powers were such as to favor their full development.

We now and then meet with men of extraordinary *business talents*, who, in the management of vast and complicated affairs, exhibit prodigies of activity both of body and mind. The amount of pecuniary interests which they manage, the number and variety of men which they direct, and the great variety of interests which they control, as far surpasses the capabilities of an ordinary man, as Samson's strength exceeded the strength of his fellows. These prodigies are now the exceptions; they may, in some future age of human progress, become the rule.

And so we may say of extraordinary cases of *memory*, or of the singular taste and talent which ever and anon a person shows for *music*. These we may take in like manner as the occasional outbursts of repressed powers of a higher order of being yet to be revealed. Considered simply as an extraordinary, though not a superhuman production among the human faculties, the voice and musical tastes and talents of Jenny Lind deserve special attention. These, though not superhuman, be-

cause actually found to exist in a mere mortal, are the vincula, the connecting links between human and angelic natures. They are the isolated, the few-and-far-between, exhibitions of the really inherent, though, for the most part, undeveloped qualifications of the "earthly" to join in full melody in the songs of the heavenly. The time may come, after that this mortal shall put on immortality, when what among mortals is now so rare, shall, among the immortal of the same race, be but the common order of their higher natures.

Or if we turn to the intellectual world we shall meet with occasional phenomena quite as extraordinary, and which we may, in like manner, take as premonitions of the capabilities of humanity as it shall be unfolded in some sphere yet untried. There are times when the mind shows itself capable of a rapidity of thought, and a comprehension and scope of which ordinarily it is quite incapable. We were, not long since, told by a mother, who had recently but narrowly escaped death by being precipitated from a carriage on the rocks beneath, what were the train of thoughts which passed through her mind in the short moment which elapsed before she reached the ground. The first thought was, that she should be instantly killed. Then she cast about her whether she were prepared to die and meet her God; then she thought of her husband, her children, the condition in which she was about to leave them, and she commended them to God, and all this during the short interval between the striking of a carriage-wheel against a rock and upsetting, and the lady's reaching the ground. And we have heard, too, of the sailor-boy's reflections when thrown, in a storm at sea, from aloft into the ocean from which he did not expect to rise. During that very brief interval of his dreadful descent, he tells us that his whole previous life seemed to pass in review before him, and he prayed mightily to God for pardon. And then his poor mother, the home he had foolishly left, and many a youthful friend, passed through his mind.

And do we not catch a glimpse, too, of these same undeveloped capacities of the mind, amid the strange

reveries of the *insane*? And may we not gather something of the same sort from the singular developments of *mesmerism*, and perhaps from the no less singular phenomena of the spiritual knockings, sorcery, witchcraft, etc.? We are not called on here to furnish an explanation of these strange phenomena. It is enough for our present purpose, that *effects* are produced by human skill, foresight, and sleight of hand which quite transcend the ordinary operations of body and mind. We may take these as flights of mind, or transient gleamings of the vast undeveloped resources of the mind, which may be received as prognostics of what, under other circumstances, shall be its ordinary operations.

We may regard the human mind as a machine fitted up at present with properties, functions, and susceptibilities, and so adjusted as to produce certain effects. In the case of insanity the machine is deranged. The harmony of its action is destroyed, consequently it ceases to produce its accustomed phenomena, and instead it produces a disorder which oftentimes terrifically demonstrates the power of the mind's separate faculties, and these erratic demonstrations are interesting indications of the capabilities of the human mind, when these same powers shall be fitted up in a machine designed to answer other and higher purposes.

And if we may gather from the ravings or reveries of the *insane* an evidence of higher capabilities of mind, may we not derive the same from the extraordinary operations of *mesmerism*, dreaming, etc.? In these operations, whether for good or for evil, there are *powers* employed, and a skill exercised, and effects produced, which quite transcend the ordinary operations of the mind. We would not call these superhuman results, but results of the exercise of some hitherto seldom exercised powers of mind.

Perhaps we can not select a happier example than Emanuel Swedenborg. He was a great mind—a luminary of the first magnitude in the intellectual firmament capable of shining—and which did for a time shine with great brilliancy, but which, at length, by

reason of the peculiar species of insanity to which he fell a prey, flew off from its orbit, and by terrific flights and a singular brilliancy made its strange journeys into worlds far beyond its own solar system, visiting the thrones and dominions and principalities of the remotest regions of God's boundless universe, with the familiarity of a friend, and revealing to our astonished ears the secrets of those unknown worlds. Such a mind, once cut loose from its moorings—its balance destroyed—its gigantic powers escaped from their relative positions in the harmonious whole of the present machine, is found endowed with a preternatural activity of which, in the ordinary sphere of operation, it seems quite incapable. The same natural condition of the mind may be compared to the restrained condition of the domesticated horse. He is gentle as a lamb, and works in harmony with the wishes, and fulfills the purposes of his driver. But let him, from some incidental cause, break loose from this control, and he is found endowed with a terrific power scarcely before suspected.

In the dreams, visions, mesmeric state, or whatever were the condition of Swedenborg when he visited other worlds, and had such wondrous conference with other orders of beings, have we not an intimation and sort of shadowing forth of what the human mind is capable of, and of what it shall achieve in some future state of activity? Are not these occasional exhibitions of preternatural activity of mind analogous to the extraordinary productions of nature in the vegetable world? each indicating the susceptibilities of its nature, and the higher destiny of its activities.

It will not be amiss to cite a few instances which would seem to exhibit Swedenborg as occupying the position I have supposed. The stories are contained in a letter of Kant, the German philosopher. I copy from Dr. Wood's "Lectures on Swedenborgianism." Or I might quote from some letters which appear in the same book, written by an inmate of the Insane Hospital at Worcester, Mass. Those letters, the product of a disordered yet cultivated mind and a pious heart, es-

entially illustrate the same idea. Allowing for difference of culture, age, circumstances, and the like, there is a striking analogy in the two cases:

1. The Queen of Sweden was sister to the Prince Royal of Prussia who had died. It seems that at the moment of taking leave of her brother for the Court of Stockholm he said something special to her, which she thought it impossible he should have repeated to any one, and which she was sure had never escaped from her lips. To test the power which Swedenborg claimed, she requested him to learn from her deceased brother what it was that he said to her at the time referred to. At a subsequent interview Swedenborg, who had in the mean time conversed with her brother in the world of spirits, told her exactly what it was, repeating the very words which her brother had spoken to her, and which she perfectly recollected.

2. Madame Harteville, the widow of a Dutch envoy at Stockholm, was asked to pay for a set of silver plate which her husband had bought. She was satisfied that her husband had paid the account, but she could not find the receipt. She then desired Swedenborg, who was understood to be able to speak with departed spirits, to inquire of her deceased husband respecting that matter. After three days Swedenborg told her he had spoken with her husband, and that the debt had been paid, and that the receipt was in a secret drawer in such a bureau, in an upper apartment. The lady found it according to his word.

3. But the following occurrence Kant thinks the most weighty proof of Swedenborg's extraordinary gift. In September, 1756, Swedenborg was at the house of a friend at Gothenburg. About six o'clock in the evening he appeared much excited and alarmed, and said that a dangerous fire had just broken out in Stockholm (which was more than 300 English miles distant). Soon after he said that the house of such a friend was in ashes, and that his own was in danger. At eight o'clock he exclaimed, "Thank God, the fire is extinguished the third door from my house!"—all which proved to be matter of fact.

Now I shall not undertake [says Dr. Wood] to search out the hidden causes of such marvelous events. The means of doing this are not in my power. But what then? We have heard stories of fortune-tellers, jugglers, and dreamers, and persons magnetized, quite as unaccountable and astounding as these. And who can account for some of the feats of insanity? Dr. Woodard in his Report for 1845, says, "There was an insane man in the hospital twelve years ago (*i. e.*, in 1833) who seemed to anticipate the Magnetic Telegraph. He conceived the idea of so managing electricity as to communicate intelligence from one end of the Union to the other, as quick as lightning. He also supposed that he could instantly send intelligence to Europe whenever he desired. He went to Washington to obtain a patent for his discovery. When with us he would spend the whole day passing from door to door of his gallery, striking his key upon the locks, at the same time uttering words unintelligible to us and listening to the reply. In this way he communicated with his friends in Europe, where he was born and educated."

In the same report other cases are mentioned by the writer which, though not exactly parallel to the miracles ascribed to Swedenborg, are yet strange, and can not be accounted for on any common principles of psychology.

We refer to cases like these as affording, possibly,

crude and irregularly developed susceptibilities of the human mind—as a sort of first-fruits of what shall be realized in the more perfect state of a future existence. The intellect of man is, at present, in the merest embryo state, yet it does not leave us without occasional glimpses of what, in a matured state, it shall be. It shows itself capable of a locomotion as rapid as thought—of an intercourse with, and an affinity to, a class of intelligences which at present appear almost infinitely above it—of an exercise of thought and memory that shall make the past as one great present, and give a sort of ubiquity to the mind which shall vindicate its claims of relationship to the great Omniscience. And we occasionally meet with a man endowed with physical powers—possessed of a degree of thought or activity which, when they shall be fully developed and allowed unobstructed scope for exercise, shall make good his claims to be a companion of angels.

But there is connected with this aspect of our subject another class of phenomena, which beautifully indicate what may be the future condition of the immortal mind. We refer to the high state of *moral* feeling which is occasionally reached during life, and which oftener is realized as the spirit anticipates its approaching exit from the body, and its entrance into its next state of being. The religious emotions of a Brainard, an Edwards, or a Payson were the rare blossoms of this terrestrial paradise, and the genuine types of what shall mature and flourish forever in the Paradise above. And, especially, as they drew near the goal of this mortal existence, they were quite in the verge of heaven. Instances of eminent piety, where the soul feels its affinity to a holy God and its kindred to angels, and by a living faith realizes the honors and joys of the world to come, admirably illustrate and shadow forth the immense moral susceptibilities of the immortal spirit, and its capabilities to act its part amid the unrevealed glories of the upper world.

Other plants of renown are occasionally met among the habitations of men which we may also take as true types of the trees of righteousness in the upper Para-

disc. They are plants, and not trees, and yet plants of so fair a form and vigorous growth as to present to the eye of mortals some adequate idea of the high character of men as redeemed immortals.

The glory and perfection of the human character we know to be the *united* culture and generous growth of both the *intellectual and the moral* powers in the highest degree of which they are capable. We reverence the man who is pre-eminently wise, and as pre-eminently good. We do not revere mere intellectual greatness. Nor does even moral worth, if associated with ignorance, command our highest homage. We may pityingly admire the intellectual greatness of a Byron or a Voltaire; but associated as it was with so much moral obliquity, we can neither revere or love it. No one ever thought of loving Byron. The majesty of human nature in such cases is eclipsed by moral deformity. But how differently do we view the character of Sir Isaac Newton! His giant mind grasped the heavens; his humble heart bowed at the footstool of the great Jehovah. He was as morally good as he was intellectually great. The glory of his character is the union of the two. So it is in heaven, where the union will be complete and the culture perfect.

We have referred to Sir Isaac Newton. We might enumerate nearly all the truly great men that have lived—the controlling spirits that have given right shape to human affairs, as Moses, David, Paul; and in later times, Martin Luther, Calvin, Baxter, Wilberforce, Washington, and Chalmers. Such men leave their characters indelibly stamped on their respective times. And whence their greatness, and their extraordinary power over the human mind but from the happy union of a high mental and moral culture? Such men towering high above the sons of earth are, in the dominion they exercise over men, and in their likeness to the Great Supreme, gods here below; and they bear a marked similitude to the spirits of just men made perfect in heaven.



## CHAPTER XIX.

GOD IN THE SEA. Water—its Nature—Quantity—Sources—Relative Proportions—Uses. Its Distribution—Seas, Bays, Rivers.

“THY way is in the sea, and thy path in the great waters.” As you were watching the limpid brook rushing down the mountain-side, or as you were so beautifully and majestically cutting through the deep, blue ocean, or skimming so peacefully along on the placid river, did you ever reflect *what a wonderful substance this water is?* Whether its nature and properties be made the subject of inquiry, or its quantity and singular distribution, or its relative proportions and *uses*, we can not fail everywhere to discern the footsteps of Infinite Wisdom and Benevolence.

Water is not an element or simple substance, but a compound formed of two elementary substances, called oxygen and hydrogen: in volume or bulk, two parts of oxygen to one of hydrogen, but in weight, eight of oxygen to one of hydrogen. Hydrogen is an exceedingly light gas, and hence a suitable gas with which to inflate balloons. It is fourteen and a half times lighter than common atmospheric air. Water may be *formed* of these two elements, or you may take it as found in nature and resolve it into its original parts. To form water, you have only to burn a quantity of hydrogen gas; and as it burns it will combine with a quantity of the oxygen of the atmosphere, and water is the result. Or if you would restore the water into its component parts, you must allow it to pass over heated iron, or any substance capable of attracting oxygen. Such a substance becomes *oxydated*, that is, it absorbs or unites to itself the oxygen of the water, and of course leaves the hydrogen. It is no longer water; one part has combined with the metal and formed an oxyd or *rust*, and the other remains as a very light air or gas.

Such is pure water; but water, uncontaminated with any extraneous substance, can scarcely be found in nature. If exposed to the atmosphere, it will contain a portion of common air. It absorbs most of the gases, and has a strong attraction for the acids and alkalies.

The more common condition of water is that of a fluid; this, however, is by no means a necessary condition, wise and indispensable to our comfort as it is, but the result of temperature. Subject water to a heat of  $212^{\circ}$ , and it disappears, and exists now in the form of vapor or steam; or depress the temperature below  $32^{\circ}$  and you have water in a solid state. These are interesting processes of nature, the uses of which, as we shall see, are full of Divine wisdom and benevolence.

The quantity of water, its sources, distribution, and relative proportions of land and water, each afford pleasing topics of thought.

No one can survey, on the map of the world, the broad spaces that represent the interminable wastes of waters—much less can he, week after week and month after month, plow this mighty, boundless deep without wonder that there should be so *much water*. Of what possible utility that the sea should roll on in its mighty expanse, and its caverns, deep and broad, be filled with water thousands of miles beyond the boundaries of any continent, and with scarcely an island to break the monotony of the scene? The writer has sailed, on a single voyage, five and a half months, over a distance of some eighteen or twenty thousand miles and not once seen land. And could we assign a seemingly adequate reason for a fathomless, boundless expanse of water, what can we say to the question why such quantities of water are suffered to remain congealed and apparently worse than useless about the poles? Here, it would seem, is water enough held in the icy embrace of eternal winter to irrigate and fertilize the whole earth; yet all this vast accumulation answers none of the purposes for which we are accustomed to think of water as useful. It

does not, except very partially, rise in vapor, to descend in refreshing showers, to fill our springs, replenish our rivers, and fertilize our grounds, nor does it answer any of the purposes of navigation.

Not less than two thirds of the whole surface of the globe is covered with water. Its depth is unknown—some say three miles, some say ten, others say it is bottomless; which is absurd. It has been sounded but a few thousand feet. The bed of the ocean presents the same irregularities of surface as the dry land. It is diversified by rocks, mountains, plains, and deep ravines.

Is the ocean too large?—is there too great a proportion of waters? Think what vast quantities are always and everywhere required for the ordinary purposes of life. The whole body of the atmosphere must be kept saturated—the clouds must be supplied that they may never fail to pour down their rich, copious, and constant treasures, to irrigate every portion of the earth, even the barren rock and the sandy desert, and to afford never-failing supplies to every spring and rill and stream that intersects every minute portion of the earth's surface, so as to bring this indispensable fluid to the door of every palace and every cottage; to present it to the wayfaring man, and to the wanderer in the desert and on the mountain. The earth, the air, and the clouds must be kept perfectly saturated, not with stagnant water, but with the running, living fluid. This constant circulation of course greatly increases the quantity needed. Who then shall surmise that the whole ocean is a reservoir *too large* for the purposes alluded to? It is a large reservoir that supplies the inhabitants of a single city with only their water for domestic purposes. And how much greater the dimensions of a fountain which should supply the same city with *all* the water they require, to saturate the earth beneath their feet, and the air and clouds over their heads; and to supply all the power needed to move their machinery, and the means of locomotion, and all the water needed for every practical purpose. Possibly, such a fountain would bear a proportion to

the territory and population of that city not dissimilar to the proportion between the ocean and the dry land. We may rest assured that the ocean is *not* too large to meet the demands of evaporation for the atmosphere and fertilization for the earth. And, till we can see other reasons for those vast accumulations of ice in northern and southern seas, we will believe they act as great refrigerators of the atmosphere, and serve to keep it in circulation, or "to raise the wind."

The singular *distribution* of water is another topic of interest. We speak not now of the wonderful arrangements by which the earth is perforated in every conceivable direction, and water issues forth in springs and rills and rivers, but rather of the distribution of water into oceans, seas, lakes, bays, creeks, rivers, and smaller streams. A single glance at the map of the world will show that the land is placed in the water in just such a way as to favor its fertilization by the evaporation of the waters of the ocean; and that the waters of the ocean are so arranged about the land as to form the necessary barriers to intercourse among the different nations of the earth while they should remain in a barbarous or semi-civilized state, yet, on the other hand, to favor an easy and frequent communication when, from an advanced state of civilization, such intercourse should become safe and necessary.

Allow the eye for a moment to pass along the coasts of the great bodies of water that encompass the land, and you will see much to admire in their singular construction. They are remarkably irregular, and singularly scalloped into a great variety of larger and smaller bays, harbors, creeks, and arms of the sea extending far into the land. In this is beautifully displayed the benevolent design of Him that made the sea. By such a construction the extent of the sea-coast is greatly increased; much larger portions of the land are brought into direct contact with the great highway of commerce, and safe shelters are made for shipping. Were the American continent but a square or an oval portion of land surrounded by a regular, unbroken

coast, without the present indentations of water, commerce with foreign nations would be scarcely possible, and nothing more than a very limited traffic would exist on our rivers. Sea-ports, commercial cities, and foreign traffic and intercourse would be nearly unknown. The mouths of rivers alone would afford secure anchorage and protection from the violence of the ocean.

From the Gulf of Mexico and the Caribbean Sea, which, with their numerous larger and smaller bays and creeks, afford commercial advantages to large territories both in North and South America, we pass, northward, the Chesapeake and Delaware bays, the beautiful and spacious harbor of New York, the Massachusetts Bay, the Bay of Fundy, and the Gulf of St. Lawrence; thence, through the river of the same name and a long chain of lakes, into the very heart of North America; and thence, too, in a northern direction, through Davis and Hudson's straits into the two great inland seas of the North. By this singular construction our sea-coast is more than doubled in extent, besides securing, what is so essential, a great amount of safe anchorage. Or turn we to our western coasts, and though we do not meet the same evidences of a great prospective commerce and great marts of business, yet we discover there *one* great providential arrangement more extraordinary than we have seen on the eastern coast. It is the Bay of San Francisco; a more spacious, beautiful, and safe bay, perhaps, does not exist. Its location, in connection with the late gold excitement, and its most extraordinary results, has already pointed out a providential design in the character and location of that bay truly sublime. It seems to point out San Francisco as the great thoroughfare and commercial emporium between the great East and the great West—a second Tadmor of the desert—from whence the commerce of Asia shall be borne across the American continent to the densely peopled and wealthy States on the Atlantic, and to Europe. A harbor less spacious and safe would not meet so extraordinary a demand; and one less beauti-

ful would not accord with the benevolent design of Providence.

Or pass we to the Eastern continent, and we discover there a distribution of waters quite as indicative of a wise and benevolent design. The Bay of Biscay, protruding up into the western portions of the continent, gives a broad coast to France and Spain—the Baltic, with its long-armed gulfs and its lesser projections—and especially the great Middle Sea, between Europe, Africa, and Asia, with its singularly irregular coast, abundantly indicate that Wisdom was there when their bounds were determined, “when He gave to the sea his decree.”

Were the Mediterranean but one long, broad sheet of water, extending from the Atlantic to Palestine, and forming a coast which has been bordered by nearly all the great ancient empires, and has witnessed nearly all the great transactions which have given birth to past history, it would be sufficiently remarkable. But when we contemplate its peculiar conformation—how it juts up into bays, is formed into archipelagoes, dotted with islands, extends its long arms into the land as if inviting industry and challenging enterprise and freely proffering its aid; then forming a connection with the Black Sea through the Marmora, thence through the Azof to the river Don, which, by means of a ship canal a few miles, might be connected with the Volga and the Caspian Sea on the one hand, and on the other open a water communication up the Volga through the very heart of Russia to near Lake Onega, and thence by a river and Lake Ladoga to the Gulf of Finland at St. Petersburg, thus uniting the capital of the great Czar with Constantinople, the capital of the Eastern continent; and by another route from Lake Onega, through a canal and a chain of lakes to the White Sea and the Arctic; when we contemplate its peculiar formations and connections, we everywhere discover a wise and benevolent superintendency in the whole.

Again, the location of the Red Sea, in its connection with the Indian Ocean on the one side and the Medi-

terranean and Atlantic on the other, challenges our grateful admiration. By means of a canal (once in operation, and now about to be re-opened), a great water communication is opened from India and China to England and America; and another route from the same distant points, by way of the Persian Gulf, the Euphrates, and a ship canal to the Great Sea, thus forming two great lines of water communication with the Indian Ocean and the great Orient.

In like manner we might go around Asia, and we should ever meet the same singular formation of seas, bays, and creeks, and discover in their relations to the dry land the same adaptations to the convenience of man, all indicating a future for the nations of the earth far in advance, in point of population, improvement, and civilization, of any thing ever yet witnessed. The resources and facilities for such advancement have evidently, as yet, been but very partially appropriated.

But the *commercial* advantages of such a distribution of water are but incidental and lesser advantages. The primary design, no doubt, was the *irrigation of the dry land*, and the needful humidity of the atmosphere. Another glance over the map of the world will show that the existing location of bodies and streams of water is most wisely adapted, both by evaporation and by direct contact, to irrigate every portion of each continent. Except it be a few deserts, which for reasons we shall know more of hereafter, every considerable portion of land is sufficiently near to some sea, bay, or river to be watered, at least, by the rains which are condensed from the vapor ascending from that water. And when an increased population of the globe shall require more room to dwell in, and shall crowd upon the present great wastes, we may expect that the same laws which now extend over the at present fertile portions of the dry land, shall be applied to these deserts also. Some unforeseen convulsion may take place—those great seas of sand may be thrown into mountain waves—springs of water break out, rills and rivers and lakes be formed, and the desert be changed to a fruitful field.

There is something in the location of RIVERS that seems to claim a more particular consideration. At first it would seem that there was little of direct, providential arrangement in their positions, their locations, magnitude, and courses being determined by the face of the countries through which they flow. They take their rise in elevated grounds, and seek by the common law of gravitation the lower grounds, and by a natural course find their way into the ocean. But we go back a step and ask, who so directed in the diluvial subsistence and deposit of the dry land that the present elevations and depressions were determined as we see them? North America might have been so formed that one great river would have drained the whole; and that river found an outlet through Mexico and the Andes into the Pacific Ocean. Then there would have been no United States of America—no American Republic, with all that has come of its freedom, religion, common education, enterprise, and commerce. Only at most a few colonists might have been found on the shores of the Atlantic. But what different results have followed from the present arrangement of our rivers. It gives us the Mississippi, which, with its vast tributaries, affords an inland navigation of 30,000 miles, drains an area of a million of square miles, and pours its waters, with its immense commerce, into the Gulf of Mexico, a position almost equally convenient for transit to North or South America, to Europe or Africa. And the same conformation of country secures, too, the existence on the Atlantic slope of a beautiful series of navigable rivers from the Rio Bravo del Norte of Mexico to the St. Lawrence, opening as many egresses for internal commerce, and securing the fertility and healthiness of the whole country. Ascending the St. Lawrence we have a continuous line of communication through our great northern lakes, 1,500 miles to Lake Superior, and thence onward for 2,000 miles more we meet another series of lakes\* (not contiguous) to the McKenzie River, which flows into the

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\* The last-named lakes are, the Lake of the Woods, Winnipeg, Deer, Wellston, Athabasca, Slave Lake, and Great Bear.



Arctic Ocean on the confines of the Russian possessions.

Should time and the progress of the Anglo-Saxon race ever connect this magnificent chain of lakes, by means of ship canals, they would form a great highway of water carriage through the very center of North America (with a great southern curvature) of more than 3,000 miles. This curvature to the South, near the center of its long course, is just sufficient to keep it through its whole course at nearly an equal distance from Hudson's Bay. And we would not here overlook that this great central highway through North America from east to west may, in like manner, be intersected by at least two great lines of water communication scarcely less magnificent, extending north and south from the Gulf of Mexico to Hudson's Bay, and thence to the Atlantic—the one through the Mississippi to its head-waters, and thence by a canal of no great length to Lake Superior, and thence, by the same means, to the Albany River and James' Bay, and through Hudson's Bay to the Atlantic; and the other from the head-waters of the Missouri to Lake Winnipeg (the Au Jaque, a tributary of the Missouri, and the Red River, that flows into the lake, nearly inosculating), and thence by two routes, the one by the Severn River and the other by the Nelson, into Hudson's Bay and the ocean.

But should such visions of the great future not be realized for generations to come, yet are these great reservoirs of water, midway between the North Seas, the Pacific, and the Gulf of Mexico, in the mean time fulfilling their primary and principal mission. They are the sources of the fertility, and they secure the habitability of a continent.

We are wont to speak with admiration of the vast extent of our inland navigation, which already exceeds the whole extent of our sea-coast, great as that is. Yet we perceive from the above hasty sketch, that Providence has marked out for us a destiny—has, in the amount and direction and shape of our water-courses, laid down for us the outlines of a plan of

future progress and prosperity grand beyond any thing we have realized or conceived. The past or the present is scarcely more than a beginning.

South America furnishes an illustration not the less striking. Had the plastic Hand, on the subsidence of the diluvial waters, and in the re-molding of the earth's surface, elevated the eastern portion of South America, and then given the whole a declivity *southward*—the great western range of mountains remaining as it does—we should then see the great accumulations of waters which now find an outlet to the Atlantic through the noble Amazon, the La Plata, and the Orinoco, rolling in one mighty current down through the center of the continent into the cold and barren regions of Patagonia, and into the tempestuous Antarctic. What possible hope would there then be for South America? It would be as if North America had been given a slope *northward*, instead of southward, and the Mississippi and its tributaries, taking their rise near the Gulf of Mexico, had flowed into the Arctic Ocean. Where would commerce and American civilization have been then? On such an hypothesis, man, in the New World, could not have risen above the lowest savage state.

But look at South America as she is—so beautifully intersected by her rivers. Their location, when taken in connection with the vast resources of her soil, her forests, and her mines, indicate that her future shall be as glorious as her past has been ignominious. She shall yet become the greatest of all lands.

South America is divided into three great basins, drained by three very remarkable rivers—the northern, by the Orinoco; the great central by the mighty Amazon and its tributaries; the southern by the Rio de la Plata. These rivers take their rise near the western boundaries of the continent, at the foot of the Andes, and wind their long courses in an easterly direction across the continent into the Atlantic. These, with their numerous and long tributaries (longer than the Danube or the Ganges), completely interlace South America in its length and breadth, and supply a most extraordinary inland navigation. Nothing but the

Mississippi and its tributaries present any thing to be compared to it. The Amazon is navigable 3,500 miles, and some of its two hundred branches afford a water transit of 2,000 miles, the whole draining an area of nearly two millions of square miles. And, what is remarkable, the Amazon and the Orinoco, on the north, are said to be connected by their respective branches; and also, on the south, a branch of the Amazon, and a river flowing into the La Plata, take their rise on the same farm, within a few perches of each other. A traveler asserts that waters from the two sources have been made to irrigate the same garden. The owner of the farm informed the same traveler that he had known persons to convey their canoes from the Arinhos, a river which flows into the Tapajos, a tributary of the Amazon, to the Amola, which, through the Cuyaba, finds its way to the La Plata. Thus, when art and enterprise and time shall conspire to complete this singular arrangement of nature, the steamer that shall enter the mouth of the La Plata shall ascend through the whole length of the Paraguay to the region of gold and diamonds, at the great "Divide" near the city of Cuyaba, thence, by a ship canal of a few miles, to the waters of the Tapajos, and thence to the Amazon. It would then ascend this king of rivers a few hundred miles to the mouth of the Negro, and thence to the mouth of the Cassiquiari (which actually forms a junction with the Orinoco), and by the Orinoco to the Atlantic, completing an inland cross-navigation through forty-seven degrees of latitude, or a sailing distance of 3,000 miles, and through countries of the most extraordinary natural resources.

Or you may accomplish the same by another route—you may ascend another branch of the Paraguay, and by a short portage pass through the celebrated Diamantino, on the great "Divide" (the land of diamonds), and again launch your bark on the river Preto, another branch of the Tapajos, thence to the Amazon, up the Negro, through the Cassiquiari, as before, into the Orinoco. Or you may perform this singular cross-board navigation from the river Negro at least by two

other routes. You may either ascend the Branco, and by a short portage enter the Essequibo, and thence to the Atlantic; or you may pass up the Negro above the mouth of the Cassiquiari, cross the portage of Pimichim, six hours, and re-embark on the river Atabapo, a tributary of the Orinoco.

The inosculation of the great rivers of South America is indeed one of their characteristic features. Canals of a few miles would unite, at different points, the Negro and the Japura; and, in like manner, the great and nearly parallel tributaries of the Amazon on the south. They reach toward each other their arms till they clasp in friendly embrace. This feature has been particularly remarked of the Puras and the Madeira. At several points their waters connect or approach by a close proximity. Thus the whole continent is intersected and formed into islands. No country in the world is so well watered; no country possesses such facilities for internal navigation, or such resources for commerce and the support of an immense population.

Were it the good pleasure of Providence to double the present population of the earth, the whole of this new increase might find room and resources in South America—food and apparel, and all the necessities and luxuries which foreign commerce might otherwise supply. Her inland navigation would bring to the doors of such a population every product, every necessary article of subsistence, every luxury, and all the precious stones and useful minerals and metals which may be obtained in either the tropical, temperate, or frigid zones; for either by her latitudes, or the altitude of her mountains, she enjoys the climates of the three zones. The rich basins of the Amazon and the Orinoco are entirely tropical, and that of the La Plata embraces all the latitudes that are to be met in the valleys of the Indus, the Ganges, and the Irrawaddy, the great rivers of India. These great American valleys yield all the products of the Indies, and vastly more. Nothing seems wanting, as far as relates to the provision of a rich and exhaustless *material*, to make South America the greatest country in the world—the

dwelling-place of the most independent, densely stocked, highly civilized and happy people—nothing but the improvement by an industrious and virtuous race of her internal waters, and the development of her natural resources—simply the carrying out of the obvious designs of Providence. She would have enough for herself and much to spare, and little to ask, except from her natural counterpart, North America. No country would reap so rich a harvest from the resuscitation of South America, both in exports and imports, as our own.

We can not contemplate the gigantic and wonderful provision here made for an inland navigation, in connection with the exhaustless wealth of the soil, the mines and the forests of South America, and in the natural relation which, by the peculiar *direction of their rivers*, these rich tropical countries are made to bear to the United States of North America, without unceasing admiration of the Divine wisdom and benevolence. The whole arrangement indicates a prospective progress, not for America only, but for the world, and a degree of prosperity, and, especially, an enlarged commerce, of which the present is scarcely more than a beginning.

The Amazon and the Mississippi are counterparts—the products of their two great basins are complements one to the other. The basin of the one lying entirely in the temperate zone, and that of the other between the tropics, the one can supply precisely what the other lacks, and what it will gladly take in exchange. That such an adaptedness exists, and that a dependence shall be felt and hereafter practically acknowledged and acted on, and that such a reciprocity was intended, seems abundantly obvious from the peculiar location of the great rivers of the two portions of the American continent, especially from the *course* they run. This is particularly remarkable in respect to the Mississippi and the Amazon. Such are their courses, and such the currents of the sea between their respective outlets, that their waters are said to meet and mingle in the Gulf of Mexico.

Lieutenant Maury, in his researches on the currents

of the ocean, has pointed out the close and interesting physical relation which exists between the waters of the Mississippi and the Amazon. An object thrown upon the head-waters of the Amazon and borne down to its mouth would by the ocean be carried across the Caribbean Sea, through the Yucatan pass, into the Gulf of Mexico, and there meeting another object that had been cast upon the head-waters of the Mississippi, ten thousand miles distant, both should float together down the Gulf Stream, around the cape of Florida, and along all our eastern coast. By this singular connection Providence has seemed to bind together the future destiny of the two great portions of our continent. We think we have substantial grounds to expect a future for South America as distinguished for progress and prosperity as her past has been lacking in every thing that exalts and blesses a people.

The great Ruler, ever intent as we know he is to carry out his one great purpose of benevolence toward our race, has not made such a country for naught. He has not so replenished it with all the varied resources of nature, and so singularly interlaced it with navigable rivers, and given to them their present positions and directions, without a final design worthy such an extraordinary preparation. We descry in these things a glorious hope for that long debased and benighted land. But one great object has been accomplished yet by the existence of that noble sentiment. Rome and the Vatican have there had full scope—a fair and favorable and unmolested field for the trial of their experiments, what government, and religion, and the social relations, as ordered and controlled by them, can do to elevate, enlighten, sanctify, and bless a people. With resources the most ample, with every possible advantage, physical and political, with unrestricted powers to organize just such governments as she pleased, and administer them in her own way, and to adopt and carry out any course of education she desired, and to give as free course to the Bible as she pleased, and to develop the resources of the country, and to elevate a barbarous people, what has she done? She has shown what,

when thrown back on her own renovating power, she can do. She has shown that she has in herself no renovating power. Her touch on the civil institutions of a nation, on her educational interests, on her moral feelings and practices, is the cold touch of death. She has not only failed to elevate the barbarous native population, but she has not been able to preserve from a semi-barbarism her foreign civilized population. Before Rome had emasculated Spain and Portugal of the last vestige of moral and political vigor or generous enterprise, they had sent colonies to South America. But what are the descendants of those colonists now? Have they advanced or retrograded? Inoculated as they have to some extent necessarily become, with the spirit and example of their neighbors in North America, they are showing signs of life. In spite of Rome, who has done all she can to repress it, South America is awakening to vitality at the vivifying touch of Anglo-Saxon Protestantism.

In South America, Rome has had a fair field in which to work out her problem. In most Papal countries of Europe other elements—Protestantism chiefly—have been at work to arrest the downward tendency of Popery. But not so in South America. Here Rome has had the field; and the noble Spanish race, dyed in the scarlet of Rome, have been her faithful allies, and the result is before us. But give that same land to Protestantism, with an open Bible, a free Press, common education, and a teaching ministry, and, under the auspicious agency of the Anglo-Saxon race, it would, in a single century, become the noblest land on the face of the earth. It would teem with an industrious population,\* spreading itself over its rich alluvials, and disinterring its exhaustless mineral wealth. It would be filled with schools and colleges and churches; its rivers would be the busy highways of an immense commerce, and would soon wipe off the stigma of the past, and enter upon its glorious future.

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\* Save the Indians, who in this estimate are of no account, South America has but one inhabitant for ten square miles. We see hope for South America in some great scheme of colonization which may yet be devised and carried out, and which shall plant upon her soil a different race.

We might in like manner trace out the same wise and benevolent forethought in the character and position of the rivers of the Eastern continent. We need only say further, that an examination of the rivers of Europe and Asia will show that they are so determined as to their courses, and so extend their windings through the different countries, as the most effectually to secure the fertilization of the land, the salubrity of the atmosphere, and the highest interests of the different nations in respect to intercourse and commerce. All the great rivers of Europe run south or west, and, the Volga excepted, flow into the Atlantic or the Mediterranean; and the Volga might easily be united with the Don, and thence to the Black Sea. Any other direction would have left Europe in barbarism. Asia presents three classes of great rivers; first, the Indus, the Ganges, the Brahmapootra, the Irrawaddy, and the Mayhung, which flow into the Indian Ocean; second, the great rivers of China that flow eastwardly, and the rivers of Russia, the Volga excepted, which flow north into the Arctic Ocean. The direction of the first class is such as harmonizes with the system of commerce and national communication of the present time. Such a direction of the rivers of hither and farther India has had much to do in hastening the great providential movement that is fast inclosing those large and interesting countries within the sisterhood of the great commercial nations of the West. Every steamer that ascends the Indus or the Ganges is agitating the stagnations of centuries, and plowing a deep furrow in waters as putrid as sin. It is breaking down the barriers of a dead Orientalism, and diffusing into the East the life of the West.

The second class, the rivers of China, might seem designed, though less directly, to favor the same general scheme. Yet as we trace on the map the courses of these rivers, and contemplate, in the light we are now viewing rivers, their magnitude and character, and the extraordinary country which they drain, we can not avoid the conjecture that they are designedly made to point, not toward the great western center



of commerce somewhere on the Atlantic, but rather to some new commercial center, perhaps in the Pacific, or possibly to San Francisco. The *exclusive sentiment* or instinct of China, Japan, and the rich and populous countries of Eastern Asia may have more of divinity in it than we have supposed. Instead of laughing at it as the silly whim of the old fogies, we may possibly have occasion to admire it as one of those singular, never-failing presentiments pointing to some great and perhaps far-off future.

In forming our estimate of a people and their policy, we must contemplate them as standing *faced* in the direction their streams run. The Chinese stand with their *backs* toward us western people. And no wonder they have seen and known little of us, and thought little of us, and supposed that to *advance* meant to go *from us*. We may have attached too much importance to the idea of *Europeanizing* the "Celestials." They are a nation *sui generis*; as a people they possess singular idiosyncrasies, and no wonder if they should never be made to fit exactly in the European mold. They may be destined to another type of civilization, and, in their social and civil relations, to another order of things. The late war with England was an important step in Providence in opening the way for the entrance of Christianity, yet beyond that it did but produce a *forced*, a partial, and unnatural alliance with the West. The Chinese look, as their rivers do, *eastward*, toward the great Pacific.

The Pacific Ocean occupies a superficial area larger than the whole aggregate of the dry land—room enough to allow to nestle in its bosom a continent as large as North and South America. Such a continent, as we have shown elsewhere, is in the process of formation by means the most insignificant, yet by an agency the most wonderful. With such a continent, China and Japan and Eastern Asia, as the direction of their water-courses indicate, would form the most natural relations.

When, in the providential realizations of the far future, this complement to the dry land shall be added,

our globe will then—commercially, at least—be arranged into two great divisions, the one having the Atlantic for its great center, and supported on the one side by Europe, Africa, and Western Asia as connected by the long arm of the Mediterranean, and on the other by North and South America; and the other grand division is made up of our great coral world in the Pacific as the central kingdom (and its ports as centers of commerce), supported by China and Japan and all Eastern Asia on the one side, and California, Oregon, Russian possessions, New Mexico, and South America on the other. However feasible it may appear to politicians, or gratifying to our national pride, that the countries bordering on the Pacific should acknowledge Washington as their natural center, somebody will probably some day see the people of those territories *looking* in the direction their water-courses run. Their *backs* will of course be turned toward us of the Mississippi and the Atlantic slopes.

Of the third class of Asiatic rivers (those which flow into the Arctic Ocean) we know not their commercial use, or any use except the common purpose of a stinted evaporation. Here the oracle even of speculation is dumb; yet we may venture a surmise, though not oracularly. The Frozen Ocean may be, in the great water-world, what the great Sahara is to the dry land. On the one roam and starve a few Bedouin Arabs; among the ice mountains of the other you meet a few beggarly Esquimaux, or see in close winter-quarters a seal or a whale. Our hope is, that when Africa's great desert shall be needed as a dwelling-place for earth's increased population, and some mighty commotion shall throw that huge ocean of sand into hills and valleys, and perforate it with water-courses that shall gush up in living springs and intersect the whole with refreshing rivers and smiling lakes, our hope is that this tremendous concussion will give the axis of the earth that desired *poise*, as predicted by some philosophers, *back*, as it was before it was dislocated by the apostasy. Disenthralled from their everlasting chains of ice, the poles will then again bask in the genial sun, and that

great sea of ice, breathed on by the gentle gales from the South, shall soon invite to her bosom the white sails of commerce ; sea-ports arise ; great emporiums of trade spring up ; cities flourish ; great marts of trade and opulent cities at the mouths of the Lena, the Irtish, and the Yenisei would have an easy and pleasant communication, through the Polar seas, to every part of Europe, Asia, and America.

What has been said of the *distribution* of waters suggests some conclusions as to the great centers of commerce and the great central positions of the world, which may claim a moment's attention. We refer to centers as they *shall be* when human affairs shall become so advanced that commerce shall *appropriate* all the great water-courses, and use them as they seem evidently designed to be used.

San Francisco, though perhaps not the greatest natural center, seems, by its relations to the Pacific and Asia on the one side, and its connections with the Atlantic ports on the other, to be designated as one of the greatest thoroughfares and depôts in the world. Its position and magnificent bay, and the mineral wealth of the surrounding country, point out this new city on the Pacific as one of the great centers of human hopes and activities.

We look for a second near the confluence of the waters of the Mississippi and the Amazon. New Orleans has heretofore stood as a substitute for such a center, and a suitable substitute while regard was had only to the commerce of the Mississippi. But the prospective coming of a great trade from the Amazon and La Plata, and the railway portage across the Isthmus of Darien, taken in connection with the ocean currents which make the inland waters of North and South America meet in the Gulf of Mexico, throws New Orleans quite off the line of the great highway of commerce. The point designated by such a conformation of seas and rivers, as the center, is the west end of the Island of Cuba ; and no existing city stands so fair a candidate for the prospective honor as *Havana*. The ocean current from the mouth of the Amazon

passes in near proximity the southern shores of Cuba, meets the current of the Mississippi, west of that island, and the two currents seem to unite and flow together through the straits of Florida, pass near the northern coast of Cuba, move on under the designation of the Gulf Stream, in the direction of New York and Liverpool. Near the junction of these two singular currents stands the old town of Havana, enjoying a singular location in respect to the conformation of navigable waters. What changes or chances shall ever confer such honor on the insignificant capital of a "half-orphan" island, we do not know. We hazard no speculations of annexation, purchase, conquest, or of ownership. We speak simply of a designation which seems indicated by certain physical conformations of oceans, seas, rivers, and currents.

For our third great center we fix on the city of Gotham. New York city is the natural center of more great streams of commerce than any city in the world. Here converge six or seven stupendous lines, each one expanding into the commerce of a continent: one from the Pacific and Eastern Asia, making San Francisco its great half-way-house; the next from South America, the Valley of the Mississippi, and the West India Islands, concentrating its force at the great commercial metropolis near or on Cuba, and moving with accumulated volume into the bay of New York; the next rolling in from our own great West by a double stream, down the Hudson and over the Erie Railroad. The fourth pours in the wealth of our manufacturing East, and from the whole eastern coast to the Bay of Fundy and the St. Lawrence; and the fifth, sixth, and seventh bring, in one concentrated stream, the products of Europe, Asia, and Africa.

London is another great center. She sits upon the waters as queen. The commerce of the world bows at her feet, and accords her the undisputed crown. Though favored in her position, yet it is the *race* rather, the nation she represents, which has given her such commercial importance. Her destiny does not seem to be equally woven in the ordinances of Heaven.

“When He gave to the sea his decree,” he did not point out the present site of London as one of the world’s great centers. Liverpool is doubtless a more *natural* center.

Constantinople is the next great central point. Remarks already made show it to be the most central position of the whole Eastern continent, and the *natural* center of Eastern Europe, of Northern and Western Asia and Africa, and easily connected, through the Red Sea and through the Persian Gulf, with all Southern Asia.

Calcutta and Canton are at present great centers, yet, like New Orleans, they stand rather as *substitutes* for a grand emporium yet to rise, indicated indeed by the map of the waters of Eastern Asia, but to be the birth of an order of things for which the present progress of the race has no need. To all our anxious inquiries what shall be this metropolis of our great coral world, the spirit of the future as yet deigns no response.

## CHAPTER XX.

More about Water. Its Adaptation and Uses Its Fluidity, and what comes of it. The Adaptation of Temperature to preserve Fluidity. Steam and the Steam Dispensation.

WE have spoken of the quantity of water and its singular and wisely benevolent distribution into oceans, seas, bays, and rivers, in such order as to favor the highest social, commercial, and civil interests of civilized man. Oceans serve an important purpose, in one stage of human progress, in *separating* different countries so as to prevent hurtful collisions, yet of so uniting them, in another stage of civilization and advancement, as to secure all the great interests of commerce and national intercommunication. We have alluded to water as the great *fertilizer*, by which even the desert is made to smile with verdure, life, and beauty. The solitary place is made glad, and the wilderness blossoms as the rose. Water is the great agent in the production of clouds and winds, and the electrical changes of the atmosphere—is the home of the great fish tribes—contains an immense world of life for the sustenance and comfort of man. And the ocean gives us, perhaps, the highest notion we can have of the vastness of the Divine power, exciting in us sentiments of sublimity and grandeur.

In what remains to be said we shall speak of the uses and adaptations of water to the practical purposes of every-day life and business. At every step we shall have occasion to admire the kind designs of Him “whose path is in the great waters.” The interdiction of the use of water—a punishment inflicted on criminals at one time under the ancient Roman government—was equivalent to banishment from the country. A more dreadful death can not be suffered than death from the want of water. They who have for days suffered privation on the wreck of a ship, and seen

their companions one after another die, assure us that the greatest suffering is for the want of water. They die not from hunger or fatigue, but in all the excruciating agonies of thirst. The Persians once inflicted on criminals the barbarous punishment of encasing the body, all but the head, in solid masonry, and leaving them thus to perish, which they did by a most torturing death by thirst. The temporary privation of water is quite sufficient to indicate the beautiful adaptation and the indispensable necessity of this fluid to the comfort, or even the tolerable existence of animal life; while the long privation must speedily terminate in a most painful death. Nor is it the adaptation alone of this singular fluid to the absolute wants of man that we are called to admire, but its *universal diffusion* is a matter of equal wonder. The great water-works of the Divine Hand present such a specimen of the Divine power, wisdom, and goodness as is scarcely to be found throughout the whole range of his wonderful works.

We speak with admiration of the great Croton water-works, by which a large quantity of water is conveyed some miles and carried through every street and lane of a great city, and made to gush out at your bidding in every room of your house. Such an accommodating circulation of water cost millions, and is worth tenfold more than it cost. We scarcely less admire the Fairmount water-works, which raise to a considerable height large quantities of water and diffuse it so plentifully over the whole area of another large city. But how meagre are these when compared with the stupendous water-works to which we have alluded! By an arrangement which beggars all our ideas of skill and power, not a few millions of gallons, but quantities of water immeasurable, are constantly being raised from sea, lakes, and rivers, and by a skill surpassing all our conceptions of art, converted into vapor, and thus made capable of diffusion through the atmosphere, and of being collected into clouds, and then, by an arrangement equally wonderful, condensed again into water, whence it descends in a *diffused* state

beautifully adapted to irrigate the earth, and having fulfilled this infinitely benevolent mission, it noiselessly glides away to replenish our springs, swell our little fertilizing rills, and form our great water-courses to the ocean. A beautiful allusion is made to this wonderful process by one of the seers of yore: "He calleth for the waters of the sea and poureth them out upon the face of the earth: the Lord is his name." Amos, v. 8. Compared with such a stupendous circulation, and one so wondrously achieved, and such a magnificent and minute *diffusion* of water through every nook and corner of the dry land—through every valley, and up the side of every hill, and to the very summit of the highest mountain, what is the labor of all the raising-pumps, the reservoirs, and aqueducts of man's invention and skill? It is but a drop to the ocean, the watering of a flower-bed, to the irrigation of a continent.

We should fail fully to appreciate the beneficence there is in such a profuse and universal diffusion of water if we did not contemplate it in its relation to the peculiar physical structure of man and the animal world. Water is less a luxury than a necessity. Of the material which composes our bodies, nearly three fourths is fluid. This fluid must be constantly replenished or the body is thrown into immediate disorder, and pain and death are the no remote consequences. Consequently a constant and large supply of fluid is necessary to repair animal waste. And almost the entire quantity of fluid requisite for this purpose is *water*. It may be an infusion of tea or coffee—prepared drinks, soups, broths, gruels, milk, distilled or fermented liquors, yet water constitutes nearly the whole of the beverage.

The adaptation of water to all cooking and culinary purposes needs but be mentioned. Without this very common fluid how would you knead your bread—how prepare flour for any process of cooking—how prepare your meat or vegetables for the table, and how partake of your meal when prepared? You might as well dispense with fire in cooking as with water. Deprived



of either, you would at once be restricted to the raw productions of the field or the forest.

But man can not live on bread only. He must be clothed—must labor, and do the duties and enjoy the comforts, and provide for the thousand-and-one wants of life. But in every thing he is dependent on nature's common fluid. Every article of his clothing, before fitted for use, has in some way been subjected to a process of water. The flax that makes his linen, the cloth of his coat, the leather of his boots, the material of his hat, could not be prepared without water. And so with nearly every article of either male or female attire. And so the house he lives in, the furniture he uses, the tools with which he works, the plate from which he eats; his knife, fork, spoon, and glass, all have been wrought or molded by the aid of water.

Again, the adaptation of water to the purposes of *cleanliness and health* calls for a no less profound admiration of the kind regard of our heavenly Father in so profously providing for us this wonderful fluid. So essential to the comfort and the healthy condition of man is *bathing*, or rather the vigorous application of water to his external, that the practice was enforced in the Mosaic code by a Divine sanction. Such in nature is the adaptation of water to promote the health and the development of man, that it was not safe to leave the practice to his judgment or convenience, but it was made binding on him as a religious duty. Those good old laws concerning ablutions and cleanings, doubtless, had their foundation, not in the arbitrary will of the law-giver, but in the constitution and wants of man, and the adaptation of water to meet these wants. The wants are more prominent and the adaptation more direct in warm countries than in temperate and cold ones, yet the *reasons* for the practice thus divinely inculcated are essentially the same. In hot latitudes frequent bathing is almost as important to the long and continued enjoyment of a heathful and vigorous constitution, as food is to the continuance of life. And though the assertion should be somewhat

modified in its application to cold countries, yet it is substantially true here.

Physiologists tell us that the integuments of the body (which compose the skin) are the most important parts of the system in reference to its healthful action. We need enter into no details of their reasonings on the subject, which seem just, and characterized by sound common sense, but may simply state their general conclusion, viz., if we will, by the application of water and the aid of friction take care of the outer man, physicians with their medicines, and nurses with their unremitting care, will have vastly less to do in taking care of our health. Plagues, cholera, and epidemics of every kind follow in the wake of filthiness. Though they do not always *stop* within this limit, yet they make their sure and most dreadful ravages here. Water, next to fire, is the great *purifier*. Many impurities can only be *burned* out; most may be washed out! Without the use of water how soon should we become the victims of disgust and loathsome disease! We should soon sink below the most sottish of the savage world.

But water has another property which claims a remark here. Water is a powerful and a very general *solvent*. As a chemical agent it affects nearly all substances—so much so that water is seldom if ever found in a pure state. As it passes through the earth and comes in contact with different substances, it dissolves them, and either holds their particles in solution, or forms new compounds. In the purest spring water may be detected carbonate of lime, muriate of lime, muriate of soda, and often soda, or sulphate of potash, and a slight trace of magnesia. Rain or snow water is the purest.

Without the solvent property of water how useless would be a great variety of the indispensable articles of every-day use! The whole class of alkalies, salts, gums, medicines, sugar, and a great variety of substances which we can scarcely dispense with in the ordinary affairs of life, would be nearly or quite useless without the solvent power of water.

And not the less strikingly do two other properties of water illustrate the benevolent forethought of its Creator: its *fluidity*, and its capability of being expanded by heat and converted into *steam*. But for the fluidity of water nearly all the benevolent purposes for which this fluid seems designed, would be frustrated; and but for its capability of being converted into steam some of its noblest purposes would be unknown.

Water is known to exist in three states—as a fluid, as a solid, and as vapor or steam. These are conditions that depend on temperature. Increase the degree of heat and water is converted into steam; diminish it and the fluid becomes a solid. It will remain a fluid at any temperature between  $32^{\circ}$  and  $212^{\circ}$  Fahrenheit; and, what is worthy of remark, an ever-benevolent Providence has so adapted most climates to this arrangement as to preserve it in a fluid state. If the temperature of any climate were to rise to  $212^{\circ}$ , water would only exist in an æriform state; if it were permanently to remain below  $32^{\circ}$ , our streams and rivers, our wells and streams, would be bound in the chains of eternal *ice*. It is this state of water which especially challenges our unfeigned admiration of Him who so formed and fitted up all things as best to subserve the well-being of his creatures.

In its fluid state water consists of very minute particles which yield to the slightest pressure, if there be space to yield. But for this property not a ship could navigate the ocean, not a boat could play on the surface of the river. Or if this property existed either in a little greater or a little less degree, water would no longer form a medium of communication from one part of the world to another. If it were of a greater density, and its particles less yielding, no wind or power of steam would be sufficient to propel a vessel through it; or if less dense, and its particles more easily displaced, it would not sustain a vessel on its surface. But for its fluidity, water would do no service as a “power” in propelling machinery. Not a wheel would move, not a particle of machinery would stir. Nor would these great and beneficial purposes of water be served if it

possessed fluidity in either a greater or less degree. Neither pitch, tar, oil, or the light fluids would be available as a water power. Wheels driven by such a force would drag heavily. So extensive is the use of water-power in one form or another, that any change in its nature which should render it useless as a propelling power would throw society back into a state of barbarism. Science and the arts would be sadly crippled in their philanthropic ministrations to relieve the muscular powers of man and facilitate intercourse.

But for its fluidity, water would no longer serve man's purposes as a *beverage*; nor would it, but in a very partial degree at least, administer to the luxury and healthful influences of the bath. The vapor bath would be the only form in which it could be enjoyed. But for its fluidity, water would cease to avail us for the purposes of cleanliness. With ice or steam you could neither cleanse your clothes, wash your person, or clean your utensils of cooking or eating till you had raised the one or reduced the other to a fluid state, that is, produced water. In vain would you attempt to cook your food, or to masticate your dry morsel, wet and mollified only by the aid of a bit of ice, or a current of hot steam. But for its fluidity, in a word, water would serve but a very few purposes.

If there be displayed so much wisdom and benevolence in the Divine arrangement which secures the fluid state as the most common one in which this substance is found in nature, it becomes the more interesting to inquire *how* this wise and benevolent result is secured.

As water evaporates even at its *lowest* temperature—ice evaporates—and as the atmosphere that holds it in suspension is spacious enough to contain all the water there is, why, on the one hand, does water exist in its fluid state at all? Why does it not *all* evaporate? And, on the other hand, as the temperature of some countries is generally below the freezing point, and in other countries, as in our own, the atmosphere may be for weeks together below the point of congelation, why are not all our springs, streams, and rivers frozen in a

solid mass? Why frozen only at the top and not through their whole bulk?

Against the first of these disasters, the evaporation of all our water, Providence has provided two barriers. First, the atmosphere is made capable of holding in suspension only a given quantity of water; and this quantity is just sufficient for the purposes of moistening the air and forming clouds for the replenishing of our springs and the fertilizing of the earth, but not so much as to exhaust or inconveniently diminish the great reservoirs. The atmosphere, as a medium of communication, will receive from the ocean by evaporation no greater quantity than it returns, condensed from vapor to water, through the channels of the rivers. As soon as it has received such a quantity it becomes saturated and will receive no more. Who can contemplate such an arrangement and not discern the Infinite Wisdom that devised and the Omnipotent Hand that executes it? And a *second* security is discovered in the check received from the *pressure* of the atmosphere. It is known that water will boil more readily, under the same degree of heat, on a hill than in a valley, because the pressure is less on the hill. Evaporation is in proportion to the pressure of the atmosphere, and this is exactly adjusted to the quantity of water needed to saturate the atmosphere and fertilize the earth.

Another check which operates continually to prevent a too large evaporation is met in the *low temperature* in which water is found to exist in all countries. The average temperature of water is scarcely 40 degrees. The variation in summer and winter, in hot and cold climates, is considerably less than the variation of the atmospheric temperature. So that this check is felt most where and when it is most needed. If the temperature of the waters of the torrid zone were in proportion to the heat on land, the evaporation would be ruinously great. But under the operation of the present restraining influences there is no danger that our supplies of water shall be exhausted by evaporation.

Nor need we, on the other hand, indulge any fears from the icy hands of congelation.

Were it not however for one *peculiarity* in the laws of congelation—perhaps we should rather say a peculiarity in the constitution of water—our streams, rivers, pools, and lakes would always, when their temperature should fall below 32 degrees (as it often does in our winters), freeze into one solid mass from top to bottom, and no summer's heat would be sufficient to thaw them. This peculiarity shows itself in every process of freezing. It appears in this wise: it is a general law of matter that it expands by heat and contracts by a decrease of its caloric. But there is a single exception to this law, and this occurs in the congelation of water. By a diminution of heat, water is condensed only *to a certain point* when, by the remarkable peculiarity in its laws alluded to, it begins to *expand* while it is still throwing off its heat. And this is the only thing which, in a climate like ours, saves us from the disaster of a universal congelation.

The process of freezing is this: Suppose the temperature of the water to be frozen to be 50 degrees, and the atmosphere of course below 32 degrees; the particles at the surface throw off their heat by their contact with the cold air, become condensed or less in bulk, and consequently sink toward the bottom, and lighter particles rise and take their places at the surface. These in their turn undergo a similar process of decrease of temperature and condensation, when in like manner they subside. This process goes on till the whole mass of water is reduced to a temperature of 40 degrees. But here it stops—here occurs the remarkable phenomenon. The particles do not *decrease* in bulk beyond this point, but on a further diminution of caloric go on to *expand* till they arrive at the freezing point. Consequently, as they thus become lighter than the mass of water below, they remain at the top, and when they become reduced as to their caloric to 32 degrees they begin to form a coating of ice on the surface. As the process goes on, this coating thickens according to the degree and continuance of the cold, yet never so far as to render, in a climate like ours, any very great mass of water solid. When once a

coating is formed on the surface, this will serve to protect the mass below, and act as another check to a disastrous congelation.

There remains one other characteristic of water which too strikingly illustrates our general theme to be allowed to pass unnoticed. It is the susceptibility of water to be converted into *steam*. We have seen what various purposes of comfort, and profit, and progress man is able to achieve by means of water on account of its *fluidity*. But all these advantages, which are neither few nor small, seem quite in danger of being lost sight of in comparison with the splendid realizations from the power of steam. This power is secured from water simply by the application of heat. The fact that water is capable of such a singular transformation may date back as long time ago as when Eve first boiled her tea-kettle. But the mode of securing this elastic, subtile, vaporizing, puffing, smoking, lawless agent; taming and civilizing it, subjecting it to laws, making it subservient to the great social, civil, commercial, and moral purposes of man, and a most potent agent for his general advantage, is a realization of modern date. It has introduced a new era into the great world of human activity. It is this which has so contracted distances and annihilated time, and brought distant nations near, and mingled together peoples of every tongue and nationality, unvailing the darkness and ignorance of one portion of the world, and revealing to them the light and science, and the civil, social, and moral progress of the other portion. But for steam, Albany would still be ten or fifteen days from New York; and Boston still farther; and the Valley of the Mississippi a *terra incognita*. It is steam which has given such power and expansion to our manufacturing interests, and such enlargement and ubiquity to our commerce. And it is steam that has given a world-wide power to the Printing Press. Nothing short of hot steam could have so roused the world from the dormancy of the past—quickenened into a new life the sleeping energies of man, and developed the hidden resources of the earth—liberalized the human mind—undermined

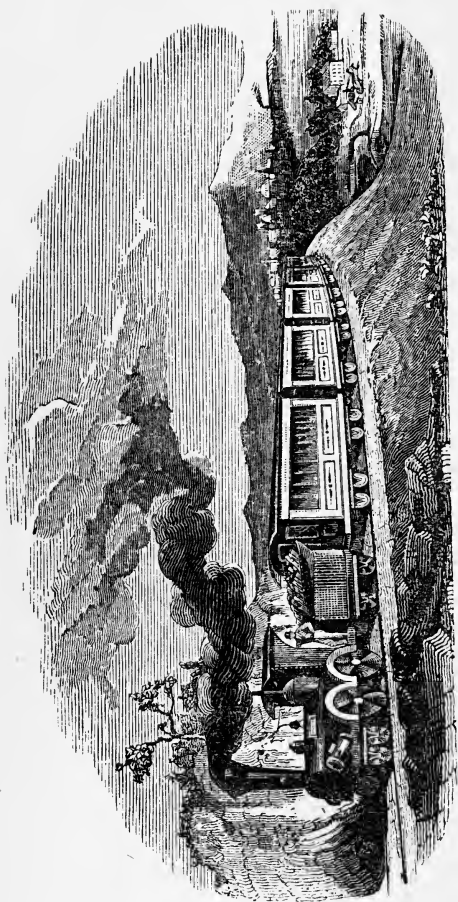
the thrones of despotism, and ministered to human progress. The impertinent paddle-wheels of the steamer, and the saucy puffings of the engine, dash into the stagnant pools of Turkey, and what commotions, what a terrific breaking up of the stagnations of centuries! The foundations of the great deep are moved. Habits and customs, as indolent and filthy as Paganism engenders, a religion as intolerant as despotism, and laws as despotic as death, all are forced to yield to the new order of things induced by the laws of international communication.

And the great Dead Sea of Eastern Asia is already plowed and agitated to the lowest depths by the unhidden wheels of the great transforming power of the day. Under the steam dispensation, and the thousand elements of progress which follow in its wake, China and Japan must soon become as the other nations of the earth.

And let South America—a land by nature the noblest the sun shines upon, but by the abuse of man the most ignominious—let the mighty rivers of South America once be thrown open to the free navigation of the steamer, and how soon those great civil and moral wastes would be inclosed within the fold of freedom and a pure Christianity, and South America would teem with a dense, enlightened, industrious, and free people! Already has the whole face of human affairs been changed since the reign of steam begun; yet this new dispensation has but just commenced; a complete revolution has already been effected in navigation and the whole business of commerce by the introduction of river and ocean steamers. Could we be suddenly thrown back fifty years, to the time when steam had not been applied as a locomotive in navigation, and we should feel that we were at once thrown back almost to the confines of the dark ages. Albany would then instantly be removed from New York by a distance too long to be traversed except by the most adventurous and enterprising. Rochester and Syracuse and Buffalo would become little points, rather “heard tell of” than actually seen by







the veritable dwellers in New Amsterdam; and Cincinnati and Louisville and St. Louis would disappear in the distance.

Steam, as a motive power, achieved its first triumph on the water, its mother element. But this great hissing, blowing, smoking, puffing *sea-monster* was not long content to reign amid the billows of the deep. Invited by the iron road he has come down upon the dry land; and, though decidedly amphibious, he appears to breathe quite as freely, and every joint, limb, and muscle to play with quite as much alertness on the land as on the water. Controlled by a skillful engineer, and made to obey the behests of men, steam is at the present moment traversing an aggregate of distances to the amount of 40,000 miles; day and night, and every hour, rolling to and fro the heavy-laden trains, conveying ourselves in a few hours to some distant part of our land, or bringing to our doors the rich fruits of distant fields, and the ox from the distant stall. More than 40,000 miles of rail-road, and half in our own country! The revolution which steam has produced in trade, in intercourse, in point of intelligence, in respect to almost every thing, can be appreciated only by those who may be able to make an intelligent comparison of things as they *are*, and as they *were* fifty years ago. Commerce has been called the great civilizer. It is steam which has given to commerce its great power and such a boundless expansion.

Yet steam, as a locomotive power, has probably but begun to work out its splendid destiny. If human affairs shall advance in any good degree in proportion to the facilities and resources which exist for advancement, we can form no adequate conception of the magnificent future of the steam-power.

But there remains one other department in the great arena of the world's activity in which steam is playing a very important part, and seems destined to play a vastly larger part. It is as a *propelling power of machinery* in the mechanical arts and in manufacturing. Direct water-power must, of course, be local in its ap-

plication, and the mechanic and manufacturer would soon find limits to their business beyond which they could not go, were they restricted to this local power. But the use of steam at once gives indefinite expansion and ubiquity to their labors. The limited supply of water found on the hill-side or on the mountain's summit is sufficient, when converted into steam, to produce for him as ample power with which to move his machinery as he would find in the depths of the valley.

A few years ago this mighty, and now extensively applied power was unknown, and the world went on without it! Yet at how accelerated a rate has it gone on *with* it! What now would the world do without steam? Let go our steam, and the great train of human activity would *almost stop*. The capability of water to be converted into steam is a "little fire," but behold, how great a matter it kindles! Yet we are not sure that steam is the perfection and climax of a locomotive power. As human affairs roll onward in their mighty revolution, they may, from time to time, as they always have been, be accelerated by the application of powers as *new* and unexpected, and possibly as potent, as has been the application of steam. While new substances for food and apparel, and new articles of commerce, of taste, of comfort and luxury, are constantly added to the great aggregate of human convenience, may we not anticipate that new locomotive and propelling powers will be discovered which shall be commensurate with progress in other directions.

But we will not pursue the subject further. At every step we have met the wisdom, power, and goodness of a superintending Deity. What but infinite goodness could have suggested arrangements from which should flow so many benevolent purposes to man? What but infinite wisdom could so adapt one thing to another as to fulfill all these kind designs? And what but infinite power execute all these wise and benevolent purposes? Indeed, we can not open the volume of nature but we read, in unmistakable characters, that *there is a God*. "He founded the earth

upon the seas and the floods." "He layeth the beams of his chambers in the waters—he maketh the clouds his chariot"—"he calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name."

## CHAPTER XXI.

Progressive Creation. The World enlarging as Man's need requires. A New Continent. Coral Formations. Divine Skill and Benevolence in Sub-marine Scenery and Beauty. The World not large enough. The Star of Empire moves Westward.

WE look once more upon the sea which we have seen so richly replenished with every thing needed by man, either for his present enjoyment or his future progress. We here see the works of the Lord, and his wonders in the deep. His way is in the sea, and his path in the great waters.

While floating on the boundless expanse of this world of waters we might stop *any* where and meet objects to contemplate of profound interest. The ocean is full of interest—full of wonders—full of romance. The clear blue waters—the wide and unbroken expanse—its deep blue seeming to mingle with the light blue of the sky; now placid and clear as a sea of glass, not a ripple disturbs its quiet bosom—now mountains roll on mountains, with their snow-capped summits, breaking, raging, roaring in fearful defiance of the thunders of Heaven—commotion reigns—the elements are at war—mighty ocean heaves and groans, and fearfully responds to the blast of the tempest; these are wonders of the deep.

The sea is full of wonders. Its *inhabitants*, whether respect be had to their abundance and variety, or to their peculiar modes of life, or their specific character in the animal kingdom, or their constitutional adaptation to the element in which they live and move and breathe, present a thousand points of interest. Or turn we to the *natural scenery* of the ocean, and our admiration is not diminished. The dry land is diversified with hill and dale, forests, groves, trees, shrubs, plants, flowers, with which to please the taste and regale

the eye. And in correspondence with this the bottom of the ocean is strewn with beauty and grandeur.

But we shall in the present chapter present but a single feature of the wonders of the deep. We refer to the process of *progressive creation* which is constantly taking place in the ocean-beds especially, in the formation of new islands in the South Pacific Ocean.

While following the great Creator of ten times ten thousand worlds in his work of filling boundless space with the wonderful products of his power, we paused to admire the wisdom, and exquisite skill, and inexhaustible goodness displayed in the endless *productiveness* of nature—the singular exuberance of every resource which man, in his present condition or in any supposable advanced state, can possibly need. In the one instance we saw the great Architect building the house—creating the world by the word of his power; then we have contemplated him as furnishing it with every thing that the necessity or convenience or luxury of his great and his greatly increasing family can require; and now we are to watch the movements of the mighty Hand as we shall see it engaged in enlarging the house by new and wonderful creations, employing the most insignificant of his creatures, to add a new continent to the habitable portions of the globe.

But we are plowing, we will suppose, the unperturbed waters of the South Pacific, and have already neared the boundaries of the great Oceanica. A world of waters is on every side, not a vestige of land appears. But as you watch some receding wave you fancy you see certain dark points described just above the horizon. These, as you advance, prove to be the plumed tops of cocoa-nut trees; and soon you are able to trace along the surface of the water a not unbroken line of green vegetation. And a nearer view presents a long and brilliantly white beach, surmounted in part, as already seen, by a rich tropical vegetation, stretching in an irregular circle for miles, and inclosing a portion of the sea, which takes the name of *lagoon* or lake. About this lake (which is eventually to form the center of the

new island) are two belts of coral reef or rock; the first, or the one nearest the lake, is the one first seen from a distance, covered, partially at least, with vegetation, and the second, or outer belt, is a low coral reef that does not rise above the surface of the water. Between these belts are open channels of greater or less width, some scarcely affording either width or depth for the passage of a native canoe; in others, ships pass from one harbor to another in twenty or forty fathoms of water. About some islands, the outer belt, which is now in the process of formation, is at a distance of several miles. The great Australian barrier or coral belt forms a line of a thousand miles in length, and at a distance of sixty miles from the coast. West of the two large Feejee Islands there are said to be three thousand square miles of continuous reef-ground, consisting of coral patches and intermediate channels or seas. The coral reef about Vanua Levo is one hundred miles long. The Exploring Isles have a similar barrier of eighty miles. New Caledonia has a reef along its whole western shore, 250 miles, and then extending north 150 miles farther, indicating a great extension of that island *when it shall be finished*.

You have now seen the skeleton of a coral island. And as you sail onward, you will pass hundreds, thousands, in every stage of their growth, covering the whole extent of the Pacific from near the west coast of America to New Holland, and scattered throughout the tropical seas. Their number is yearly increasing, and those that exist are constantly enlarging. Now you pass one which presents merely the outlines of its belts, simple coral reefs rising only to the surface. Next appears one whose entire skeleton is formed, and it needs only that the coral beds of its channels and its lagoon be built to the surface, and the island would be completed. You meet these wonderful creations in every stage of progress, the coral beds both in the channels and the lagoons, by constant accretions, are rising toward the surface; patches of coral reef begin to appear on the surface, a few square feet and then square miles; this process, as is seen by the inspection



of different islands, has been going forward till the channels are quite filled up, the lake is annihilated—belt has at length reached belt—the whole is left high and dry above the surface, and a complete island is formed. Years pass away, and another change has come over it. It becomes the receptacle of whatever floats on the face of the deep. Drift wood is caught upon it—sea-weed is lodged there. Vegetable and animal matter decay upon it. A soil is formed—sea plants shoot forth spontaneously—the birds of the air scatter seeds upon it, and soon it is covered with a rich herbage. In time it becomes stocked with animals, and the lords of creation take possession of the new dominion.

An island has emerged from the deep, clothed with verdure, supplied with fresh water, and teeming with life. And not an island of a few roods only, or a few acres, but often of miles, hundreds of miles, covered with villages and towns, and affording habitation and sustenance to myriads of human beings.

As you sail through this island world, this new coral world, you will not fail to observe these extraordinary formations in another relation, though essentially on the same general plan. In the center of some of these islands, instead of the lagoon, is a high, mountainous ground of volcanic origin, yet surrounded by a coral platform or coral reef raised above the surface, consisting, as before described, of two nearly parallel circular belts, between which is a channel of water, resting, too, on a coral bed—unless, indeed, this bed, in the progress of the formation, has been constructed to the surface, and the whole has become a complete island, its center towering aloft in high cliffs and mountain peaks. In the one instance these tiny architects have built, *de novo*, from the bottom of the ocean; in the other, they have expended their skill and labor in extending about some volcanic island a broad area of level land.

In one or the other of these methods, and by an instrumentality the most insignificant, the King of nations is planting thousands of islands in the great Pacific;

and, after ages shall have rolled away, and men shall be multiplied on the earth and need more room to dwell in—and after the great moral, political, and physical wastes of Africa and South America and other *reserved* territories shall have been appropriated by man, an immense new continent may here be made ready for use and occupancy, where the race, multiplied as the sand of the sea, shall find a peaceful habitation, and, under the auspices of a higher type of Christianity, and a better civilization than has heretofore been known, shall expand into a higher, happier, and holier life.

In no part of the world, and perhaps in no way is the wondrous Hand more wondrously at work than in the formation of this new coral world. There is, perhaps, not another such instance throughout the whole range of the material world, where such astonishing effects have been produced by so insignificant a cause.

But whence these new creations—encroaching continually on the confines of old Neptune, and forming a new continent in the vast Pacific? The great efficient cause is the same as spake the world into existence, but the instrumentality is as insignificant as it is extraordinary. These singular formations—many of them extensive islands—are constructed by insects whose general appearance and mode of existence so little resemble the animal character that, for a long time, many of the species were considered to be of a vegetable origin.

We need enter into no detailed physiological description of these singular architects. We are rather concerned with their prodigious exploits. There seems nothing interesting or extraordinary in the polypi themselves. They occupy nearly the lowest grade in the scale of animal life; and, except in their destined work, are inefficient and helpless. Almost without the power of locomotion, they remain fixed to their habitation, or rather buried in their own rocky house of coral. It is difficult to examine this minute, imperfect polypi so as to give a definite idea of it. Those who have had the opportunity of examining a piece of coral

either under the water or the moment it is taken out (for then alone the coral insects may be seen in their natural state), speak of them as presenting scarcely more than the appearance of a gelatinous mass, or little jelly-like drops, with little or no indications of life. Examined more minutely, the polypi is found to consist of a tube, one end of which is fixed to its coral habitation, and the other, which is the head, has no other organs except an aperture, which serves as a mouth, and from five to eight feelers or arms, called tentacles. The head and upper portion of the body is movable as far, and no farther, than is permitted by the fixture of the other end. Nearly the whole motion consists in moving to and fro its tentacles, by which it draws in its food.

Like all animalcules, the coral polypi are prolific beyond conception. They are reproduced by *germs*, and they may be by *cuttings*. Ten thousand germs issue from the sides of the mother polypi as buds from the branches of a tree. The bud which forms the embryo of a young one is a continuation of her skin. In every thing it shows a common sympathy with the mother till arrived to maturity, when it becomes detached from the mother stem and becomes a perfect polypus, sending forth in its turn a succession of colonies. In this way it is said a single polypi may, in the course of a month, be the common parent of a million of descendants! If our credence be capacious enough to take in this idea of their *almost* incredible fecundity, we shall be the better prepared to comprehend how such stupendous results can proceed from apparently so insignificant a cause. What they want in magnitude and strength they make up in *numbers*. "Among living organisms it is the lowest grade, the minions of existence, that have accomplished the grandest results in the earth's history."

"There is," says the same writer, Professor Dana, of the late Exploring Expedition in the Pacific, "sufficient means provided for the production of coral material for islands however numerous. These humble ministers of creative power might, without other attri-

butes than those they now possess, have laid the foundations of continents and covered them with mountain ranges. This remark requires no limitation if we allow the requisite time, and connect with the power of growth such other agencies as have been at work in the Pacific since the reefs were there in progress."

Another mode by which these singular little workmen may be indefinitely multiplied is by *division*. Cut the tube as you will, transversely or longitudinally, and every minute division will become a distinct animal. Each piece will form a separate tube in an hour, and begin to ply its tentacles in the course of a day. And what is still a greater wonder, so tenacious of life are these almost inanimate beings, that you may turn them inside out without destroying life, or the power of putting forth their germs, or of procuring, receiving, and digesting their food.

Coral, regarded as an individual substance, is a carbonate of lime, a compound formed by nature or artificially, by the chemical combination of lime with carbonic acid; but in the case of coral produced naturally by the polyp, and cemented together as we see it, so as to form a substance of such firm consistency, by a glutinous secretion of the same animal. When the coral is thus consolidated, and all its interstices filled by floating fragments, it assumes the solidity of a rock, and becomes the basis of an island or a continent. One vast colony of these little industrious beings build on the foundation of their predecessors till they have reared their huge structure from the bottom of the ocean to the surface; and as millions on millions add their mite to the common mass, the lapse of a few years is sufficient to produce the most astonishing results.

Coral has generally been supposed to bear the same relation to the insect that makes it that the honeycomb does to the bee, or the cells of the hornet's nest to the hornet—that is, it is its habitation. Professor Dana does not think the coral to be the result of the skill and *labor* of the polyp, but a *secretion*. The polyp forms the coral in no other sense than the quad-

rupted forms the bones of his body, or the turtle the shell on his back. "The processes are similar, and so the result; in each case it is a simple animal secretion, a formation of stony matter from the aliment which the animal receives, produced by certain parts of the animal fitted for the secreting process. It is no more an act of labor than bone-making in ourselves." The slimy matter of which the polyp is possessed becomes at length hardened, and a new particle is added to the mass. An infinite multitude of these particles are joined together, and an immense structure is formed. Submarine mountains rise, or groves and calcareous gardens diversify the bottom of the ocean.

The coral being of a greater specific gravity than water, formations of this kind must commence at the bottom of the ocean, or on some marine rock, and ascend to the surface, at low-water mark. Every flood-tide now leaves upon it some accretion—it becomes a resting-place for birds—a depository of animal and vegetable matter and of seeds, which soon find root in the scanty soil. The *cocoanut* tree, which is peculiarly adapted to such a spot, and which, in the variety of purposes to which it may be appropriated, is the most useful of trees, is the first to take root and to struggle for existence. These formations are met only in tropical regions, and the rapidity with which they are covered with a soil and smile with vegetation would be quite astonishing to one who did not know how rapid is the decomposition of vegetable and animal matter in all southern latitudes, and how equally rapid the process of vegetation. An extraordinary instance is related by Hosburgh, author of the "Marine Directory." He spent his life in surveying the wide domains of the ocean, collecting materials for this work. When sixteen years of age he was wrecked on one of these coral reefs or submarine islands. It was then, at high tide, completely covered with water to a considerable depth, and at low water slightly covered, so that he and his companions could sleep only in an upright position, as soldiers sometimes sleep while on the march, by leaning together in such a manner as to

brace each other. They were rescued in time to save life; and Hosburgh pursued his investigations. He again called at this island, for he had noted down its precise position *thirty-four* years before. But what a change! Instead of a submerged island of rock, it was an island of dry land, some miles in extent, with a partial soil, waving with a grove of cocoanut trees—covered with salt grass and plants—inhabited by gazelles and hares, and prepared to regale man and beast with springs of fresh water. How animals came there is a question which we have no means to settle.

This island, like all naturally formed coral islands, was in the form of a crescent, with its convex border to the windward and its concave to the leeward. The *shape* of these formations is one of their most extraordinary features, and indicates a special superintendency of Divine Wisdom. They are uniformly built out, and made strong on the side most exposed. Toward the trade winds, which blow constantly from the same direction, they are built with less abruptness, so as to present a buttress just where they need protection. And, what is more remarkable, this buttress extends out more or less in proportion to the violence of the wind and waves to be encountered. At Dacies Island these peculiarities are very striking. This island, which is a coral formation, is so situated as to be exposed from the northeast to the constant action of the trade winds, and on the southwest to the long, rolling swell of the ocean, which is prevalent in those latitudes, the latter of which exposure is greater than the former. Accordingly, we find not only the *two* sides defended by buttresses or breakwaters, built out from the bottom (as is not done on either of the other sides), but the side most exposed is the most strongly fortified. And another thing worthy of remark is, that many of the large islands of the Pacific which are not apparently of coral formation, are nevertheless protected by coral reefs in the manner just described. But for these reefs, these impregnable, rocky breakwaters, which have been constructed by those senseless beings, these islands would long ago have been swept away by the

waves of so broad an ocean. Discern ye not the finger of God in this?

The whole range of nature does not present a more wonderful feature than is met in these coral creations. That a progressive work of creation should be thus going on in the midst of the sea, sending up from the bottom of the deep islands, yea, groups of islands, forming themselves into a new continent, and seeming about to construct a bridge across the broad Pacific from America to China; that these things should be done by *such an insect*—that these newly-formed portions of creation should so soon be covered with loam and a soil—receive seeds, produce vegetation, be covered with groves, stocked with animals, perforated with fresh water, fitted up for the residence of man, and so soon receive its tenants, possesses, it would seem, enough of the marvelous to satisfy the most marvelous-seeking class of readers. Who need resort to the pages of fiction for the wonderful, while the open book of nature presents us with facts and realities more marvelous than the most ingenious inventions of romance? Why should we allow the illusive dreams of man's fancy to cheat us, while the hand of a beneficent Providence has scattered profusely about us every beauty the eye can desire, and every thing to please the imagination and to gratify the taste.

The little architects of which we speak do not spend their skill and strength merely for *use*—not solely to lay the foundation of a new world—to usurp the dominions of old Ocean by rearing in his very midst a new empire, but they condescend to garnish his very footstool, and to amuse the myriads of his inhabitants with pleasant groves, with wide fields of variegated shrubberies, and flower-beds of every hue. For such are the superb exhibitions of coral formations presented to the eye of the observer at the bottom of some of our tropical seas. The ocean is as full of beauty as of wonder. In the stupendous coral structures, as partially described, we have seen some of the wonders of the ocean. In the same species of formations, as found spread out over the bottom of the ocean, and wrought

into forms of the most delicate and tasteful workmanship, we may see something of the beauty of this kind of architecture.

Corals are by no means always formed in a perpendicular or elevated position till they reach the surface of the water. They often extend themselves horizontally along the bottom of the ocean, following its curvatures, declivities, and irregularities, and "covering the soil of the ocean with an enameled carpet of various and brilliant hues, sometimes of a single color as dazzling as the purple of the ancients." Again, they shoot forth into trees—some like trees that winter has stripped of their foliage. Others appear adorned with the new flowers of spring, formed with petal-like branches. They assume almost every variety of appearance. Sometimes they expand into a broad surface like a fan—sometimes are drawn out into a long, slender rod, and not uncommonly they have a large bundling head like a fagot. Again, they represent a plant with leaves and flowers, or assume the form of the antlers of the stag. Some who have had a view of this submarine scenery, have seen gardens full of coral trees, shrubberies, and flower-beds as variegated and beautiful as the eye ever beheld on the surface of the land.

The different kinds of coral are formed by different animalcules. The *red* coral is the product of one species, the *white* of another, the *jointed* of a third, the *sea-pen* of a fourth, and so on. *Sponges* are likewise the production of one species of polypi, not differing in workmanship essentially from the coral. Though composed of different material, and of a less compact structure, it has an animal origin like coral. The most precious of the various species of coral is the *red*. This has often been classed with the precious stones, and is doubtless the kind referred to in the 28th chapter of Job. Beautiful specimens of this are found in the Red Sea; much, however, of the coral which, when seen through the transparent waters of the Red Sea, appears such a beautiful crimson, scarlet, or pink, loses its color almost immediately on



being brought to the surface and exposed to the air. Specimens of the genuine red coral may be seen in the beads and jewelry occasionally met with in the possession of the *lovers of ornaments*—I had almost said, *the American ladies*. But I believe it is not peculiar to *them*. The love of ornament is not so much *American* as it is feminine—a characteristic of woman-kind, yet more, perhaps, of the Oriental woman than of the more contemplative of the sex in less romantic climes.

There is nothing among the metals, precious or vile, or among precious stones, which woman in the East does not appropriate to the adorning of her person. Does she feel that her native charms need the meretricious aids of costly stones and glittering metals? Nature's works need no ornament. Can the most exquisite skill improve the rose or add a prettier hue to the gaudy tulip? But this is a slight departure from the more *substantial* merits of coral.

I once had the pleasure of listening to a lecture from the *Hon. Mr. Buckingham*, late of the British Parliament, and the well-known traveler in the East, in which he gave a very interesting account of the Red Sea, on which he had often sailed. Its waters, he said, were perfectly clear and transparent—more so than any sea in the world. This enabled him, in some of the shallower portions, to get a distinct view of the coral formations at the bottom. These he describes as exquisitely beautiful. They appear of every variety and color imaginable. Forests, groves, and gardens, as have been already described, appeared in the most perfect forms. But what was the more to be admired, were the variegated *colors* of this submarine scenery. Of these he gives a most glowing account. He saw, he says, every imaginable hue oftentimes in the same scene. Scarlet, crimson, pink, orange, blue, green, purple, violet, and pure white were all beautifully intermingled within the same scope of the vision. Such was the beauty and grandeur of the scene when under water. But as they drew out pieces and brought them

to the surface, and vitality became extinct, the brilliant colors gradually subsided.

There is one other form of this singular substance which should be allowed a moment's attention. This is called the *pennalula*, or the *sea-pen*, from its very exact resemblance of a *quill*. It has a calcareous stem like the stem of a quill, with a double set of branches extending in the same plane from both sides of the stem like the vane of a quill, and a series of polypi set along one edge of each branch like the filaments which arise from the fibers of the feather. There can scarcely be a more accurate representation of a quill than is here produced by those senseless masses of half animated matter.

But I will not attempt to *describe* these wonders of the deep. The subject is yet in a very imperfect state of investigation. If I have succeeded, in this partial presentation of the subject, in exciting in the mind of the reader an interest to pursue the inquiry by reading and hearing what may fall in his way, I have not lost my labor. The character, geography, and natural history of the ocean, though of unsurpassed interest to the curious and inquiring mind, is but very partially understood. Through the agency of these minute ministers of creative power, God is working marvels in the deep. He is doubtless preparing to carry out purposes of wisdom and benevolence such as we can have no adequate conception of. We can at present only wonder and wait, and as time rolls on, and the Divine plans mature, we shall know what these purposes are.

The question may here arise, Why all this beauty and grandeur sunk in the bottom of the ocean? What eye can there admire all these wonderful formations—what taste appreciate them? We may not be able, fully, to answer such queries. Yet we may say that in doing so God has but acted like himself. He that so profusely and skillfully and benevolently fitted up the dry land for the habitation and happiness of man, and his expansion into a higher life, with so much that calls on him to love, wonder, and adore, would not allow the great and wide sea to go ungarnished by his skill.

There is apparent in all these singular displays of power and skill a beautiful overflowing and outflowing of the Divine goodness. There is here manifest a Divine delight in the beautiful—a love, in itself, to be constantly employing his omnipotence and infinite skill in the creation of beautiful objects, though it may be where there is no eye that can admire them. He makes the flower to bloom in the desert, and no wonder that He should beautify the channels of the great and wide sea with choice specimens of his workmanship. So lavish is the Divine Mind of his benevolence that, not satisfied with having left on every foot of earth some token of his goodness and his love of the beautiful, he has, too, garnished with beauty the channels of the deep.

But the frail stocks and tender blossoms of the garden or the field could not long resist the rolling of the ocean. If, then, this great portion of creation was to be ornamented at all, it must be done by a sturdier material than that which forms the verdant covering of the dry land. Accordingly, we find that for this purpose the ocean has been filled with an innumerable host of minute animalcules which are made to vegetate and blossom into plants and trees of granite density, and thereby ornament the vast receptacles of waters with a scenery as *durable as the marble*.

Before concluding, it will not be amiss to advert, a little more particularly, to a few points that are more especially remarkable in the history of coral formations, and which, too, more distinctly display the footsteps of a presiding Deity.

1. The precaution and foresight which these little creatures exercise, not only to erect their structures in a way best calculated to resist the action of the sea, but to form buttresses or breakwaters to support the weak points, and to secure the parts which are the most exposed to injury. The *fact* has been already noticed—but why it is, how it is, that these senseless, stupid creatures work in this extraordinary manner, is perfectly unaccountable on the score of any skill or foresight which they are capable of exercising within

themselves. There is probably not another instance in the whole vast range of nature where we meet so extraordinary a display of mere instinct. The ingenious mechanism of the bird, displayed in the construction of her nest—of the bee, the hornet, the spider, and silk-worm, in the various works which they construct, is a beautiful exhibition of instinct; but in point of magnitude and magnificence of design, all these fall into comparative insignificance by the side of the stupendous and surpassingly beautiful displays of the coral builders. What is the structure of a nest by so knowing an animal as a bird, or the formation of a honey-comb, by so clever a creature as a bee, compared with the giant works of these animalcules? The Eddystone Lighthouse, on the British Channel, which stands as an extraordinary monument of human power and skill over the power of the waves, is but a mite when compared with these stupendous walls, mighty foundations, which ascend from the bottom of the ocean to the surface, supporting the soil and population of an island, and standing immovable against the rolling floods of the broad Pacific.

The buttresses or breakwaters mentioned serve a double purpose. They are props to support the huge mass, and breakwaters to ward off the fury of the waves.

Who but He that controls all events, without whose notice a sparrow does not fall to the ground, is the author of this magnificent arrangement? Who but He directs every movement of these strange little workmen?

2. There is something worthy of peculiar admiration in the *form* of these islands, as also in the provision made for the entrance and return of the *tide*. The common form of a coral island is that of a crescent, presenting a concave or circular form toward that quarter from which most danger is to be apprehended from constant winds or swells. This is the side of the island that is first built, when it answers as a shelter to the workmen in their future operations; and, what is not less remarkable, *inlets* are left through

this outer windward belt, for the flowing in and out of the *tide*, which not only breaks the force of the tide, but furnishes a supply of water to those that are at work within. When once they have erected a wall to the windward, they work secure from storm and tide in a hollow basin formed within.

3. Another thing worthy of remark is, that these minute, shapeless, half animate insects, in the very bosom of the ocean, should so admirably and exactly represent *the vegetable kingdom* in their calcareous structures. From the stately tree down to the moss and the lichen that vegetates on its trunk; from the highest to the lowest vegetable production that springs from the earth, is found a counterpart in the endlessly varied forms of the coral. Who that does not look up from nature to nature's God can understand the possibility of this strange peculiarity? What wisdom, what foresight in the formation of these insects! He so made them—He endowed them with just such an instinct that they should be the ministers of his creative power in the production, not only of a new world, but of all the singular forms of beauty that ornament the lowest regions of the deep.

Indeed, the whole process is a surpassing display of the wisdom, the goodness, and power of Him who called the world into existence by the word of his power. In the formation of these animals; in the bestowment of such an instinct; in the direction of their labors to erect in the midst of a tumultuous ocean, not a few insignificant patches of ground, but vast islands and groups of islands; and then so to order all the circumstances of the case that the winds and the waves should be His messengers to place thereon a soil, and the birds of the air to plant groves and gardens there—in these things we see displays of infinite wisdom and omnipotent power.

“What a number of calculations must be made; what a number of circumstances taken into consideration; what a number of contingencies to be provided against; what a number of conflicting elements made to harmonize and subserve a common purpose, which

it is impossible could have been effected but by the intervention and constant guidance of an unseen Being, causing all things so to concur as to bring about and establish what he designs!"

4. We discover in the labors of these singular animalcules the creation of a *new continent*. Island may in time reach island, till another "*new world*" shall emerge from the Western Ocean no less beautiful and extensive or attractive to man than the new world which Columbus discovered beyond the then Western Ocean.

So large is the Pacific Ocean—10,000 miles broad—it might allow a continent to spring up in the midst of it as large as Europe, twice told, and yet leave a good broad ocean on either side. We have only to conceive the island-making and the island-enlarging process to go on in time to come as it has in time past, and thousands of islands shall be joined into one, and a continent is formed.

But what need we of more territory? Is not the world large enough already? Immense territories lie uncultivated—whole continents are little more than the roaming grounds of beggarly tribes who add nothing to the progress, the respectability, or the general weal of the race. We do not need more territory yet. The earth, in its present dimensions, is capable of sustaining a population vastly greater than at present exists. Yet we look for a very great increase of the race, which, when it shall have occupied and brought under cultivation all the lands of the world, shall require yet more room. Disease and death are the fruits of sin. This poor, sin-burdened world is promised emancipation—a golden age. Sin may then exist, but it shall not *reign*. The curse shall be removed. Man shall flourish in long life. Sickness and death shall not then be the common every-day casualties of life. The age of man shall be vastly extended. He that dies "an hundred years old" shall be regarded as dying a "child." Under such auspices the race must increase in a ratio vastly beyond any thing we can now well conceive. The population of the antediluvian world, owing chiefly to longevity, is believed to have been

immensely large, though retarded by giant wickedness. It is computed to have been not less than 400,000,000,000.

What, then, may we expect the population of the world shall become under the reign of a thousand years of peace and plenty and moral purity? And what the wants of so vast a population, and in the high state of civilization and advancement in which they are then to exist? Before that happy period shall have half expired, man may need another continent on which to expand. And what so befitting his new moral and physical condition as the Pacific isles of the great Western Sea, linked together by coral belts till the whole has become one vast continent? But allow that the long and happy millennial year may pass away, and the immense multitudes that shall flourish then shall have had no occasion to possess those beautiful coral regions of the West; or suppose our cherished continent shall still remain unfinished by its sure yet tardy architects, we need not give it up as a dream—a pleasant Utopia. We would in that case consign it over to the benefit of other theorists. There are those who believe—and we can not confute them, and we would not gainsay—that this earth, purified and fitted for the purpose, shall be the future habitation of the saints in their glorified state. If so, we should be relieved of any argument to show that all the old and all the *new* portions of the world shall be brought into requisition. Imagination may easily here paint the elysium of our world, the land of the blessed, amid the placid waters of the Pacific, and in the peculiarly genial clime of those delightful latitudes. Hitherto the commerce of the world, and the intercourse of the different members of the great family of man, have been carried on over the boisterous Atlantic, and amid the strifes of the elements. When the star of empire shall have made one more move “westward,” and this great island empire of the Pacific shall become the great central power of the earth, and the great thoroughfare between Asia on the one side, and Europe and America on the other, and when San

Francisco, which possesses the most capacious and extraordinary bay on the globe, shall become the great commercial depôt and emporium of the world, then shall the world's commerce and center be changed, and a new order of things exist.

The type of Christianity which has been introduced into the islands of the Pacific is spoken of as of a higher order than exists perhaps in any other part of the world, and perhaps we may add, that the natives of those islands exhibit a singular susceptibility of religious impression. This fact, when taken in connection with what we have supposed would be the future illustrious history of Oceanica, is suggestive of the high *moral* importance of the newly created territories to which we have alluded. The *use* to which these new accessions shall be put may be as extraordinary as the manner of their construction. Immanuel is there erecting a kingdom as fair as Tirza and as comely as Eden.

What a field is here opening for the display of Christian benevolence! The territory over which Christ is to wield the scepter is daily widening. New provinces are constantly being added to the old domains of creation, all of which shall be given to Christ for an everlasting possession.

But we really have no theory here to advocate, and watch with pleasing interest the wonder-working Hand in these singular formations. We are willing to wait and see what Infinite Wisdom will bring out of this wonderful display of skill and power; remembering that, whatever view we may take of such a subject, we can proceed but a little way before we are obliged to stop and resolve the whole into the mysterious working of Him who devises, executes, and completes every thing after the counsel of his own will. With a right apprehension of the *works* of God, we stand scarcely less reverential in the Temple of Nature than when reading the volume of Revelation: "The works of the Lord are great, sought out of all them that have pleasure in them." "Marvelous are thy works, and that my soul knoweth right well."



## CHAPTER XXII.

The Migrations of Man as a Great Providential Scheme. Four Streams from Shinar.  
Migration from Egypt. Phœnicia. Carthage. The Mogul Tartars. The Saracens.  
Modern Migrations. Four Great Streams.

It was a sublime conception of the sacred writers to represent multitudes of people under the figure of "many waters." Most strikingly in some of its features does the grand aggregate of the earth's population resemble the great world of waters. Like the sea, it can not *rest*. The sea has its currents and its counter-currents—a surface-current bearing its mighty waters in one direction, and an under-current setting from another direction. Winds, storms, and solar and lunar influences raise and depress the ocean and throw it into commotion. And there are, in like manner, disturbing causes, as sure and potent, which disturb the great sea of humanity. Here we meet the ebb and flow of tides—the tempests which throw one and then another portion into fearful commotion—*currents* that, in deep and broad channels, plow their way through the teeming mass, bearing down in their course from the more frigid regions of humanity into a more genial clime the icebergs of ignorance and barbarism, and returning, through the great channels of human activity and a heavenly philanthropy, the waters of an improved humanity.

It is only in respect to a resemblance in the last particular that we have alluded to the sea. Those singular *currents* which course the great water-world, as the Mississippi, the La Plata, and the mighty Amazon do the dry land, producing a *wholesome agitation* of the whole boundless mass of waters, and thereby securing a thousand beneficial results, very aptly illustrate the great *migratory movements* of mankind—the currents of great moving masses which in different ages of the

world have been changing position from one portion of the earth's surface to another, and the extraordinary revolutions in human affairs which have been produced by such migrations. History has shown the *migratory* instinct in man to be a puissant element of human progress. Had we a historical map adjusted to show all these currents of migration in the different ages of the world, accompanied by a veritable record of the results, civil, social, physical, and religious, which have followed these migrations, we should be able to appreciate how extensively Providence has used this kind of agency in carrying out his great purposes in respect to our race.

We have seen how science, education, and the press have been the instruments of progress; how the judgments of Heaven, war, pestilence, famine, wickedness, and wicked men, have been used as ministers of good; how great men have been raised up to stand at the helm of human affairs, and sway the great mind of humanity as the great King pleases; and how inventions and discoveries, and all sorts of changes and apparent accidents, are overruled to the furtherance of the Divine purposes; yet, if we mistake not, an intelligent and sufficiently comprehensive view of the agency in question will give it an importance and power inferior to none of them. There is scarcely a more interesting chapter in the records of Providence than that which notes the migrations of the race. Their influence on the destinies of the world have been vastly greater than the superficial reader of history is aware of. In bygone days they have often quite changed the whole face of human affairs. The strong arm of Providence transplants whole masses of men—takes them up from one nation or continent and puts them down in another, having fitted them to do a work and to carry out his purposes there.

It is not necessary to our purpose that we reproduce the history of migrations. It is enough to select instances sufficient to illustrate our point—to indicate how extensively and effectually this sort of agency has been used to work out the great problem of Divine

benevolence toward our world. We have already glanced at this subject in another connection. But its importance demands a more formal and extended discussion.

The whole range of history, from the establishment of man on the earth after the Deluge to the present moment, furnishes ample illustration. We may, therefore, select almost any point along the extended line as a center of radiation from which migrations have emanated.

We will select as the first point the "land of Shinar." This land is believed to have been the country lying between the rivers Tigris and Euphrates, better known as Mesopotamia. Here, early after the Deluge, we meet a people highly civilized; they carefully cherish the arts of peace as well as of war; the sciences are cultivated; and probably they are not without many distinct and valuable truths of revelation, which had been transmitted through the Patriarch Noah. Though in their prosperity and pride they apostatized from the true way, and provoked the just indignation of Heaven, yet both sacred history and their monumental history bear ample testimony to the real advancement in many things which constitute true greatness. They had wealth, numbers, learning, great architectural skill, and probably, before they had reached the acme of their greatness, they possessed a no mean acquaintance with the true religion. We infer all but the last from the architectural monuments of Assyria which still survive, the ruins of Nineveh, and of the magnificent Tower of Babel. And it is more than barely probable that such a people, living at that period, must have possessed considerable knowledge of the true religion.

From this ancient and great center—this early fountain of civilization and human progress, we can distinctly trace at least four great streams which issued forth, spreading their healing waters over the deserts of ignorance and barbarism. The *first* flowed eastward to the Indus, and thence over hither and farther India to China; and hence the early civilization and progress in the arts and sciences of those rich and popu-

lous countries ; and hence the unmistakable traces, in the present systems of religion, of many normal truths. The sin of their wise men was, not that they constructed their religious systems on absolute falsehoods, but on perverted truths. They knew God, but they glorified him not as God, but became vain in their imaginations, and their foolish hearts were darkened. They changed the glory of the incorruptible God into an image made like to corruptible man. They changed the truth of God into a lie, and worshiped and served the creature more than the Creator.

The *second* great migratory stream (possibly the first in the order of time) bore the early civilization of Shinar southwesterly into Arabia and Africa. A *third* stream seems to have passed over the Mediterranean and the Atlantic into *Central America and Mexico*; and a *fourth*, a rill in its beginning, but a beautiful river in its progress, went out from Ur of the Chaldees—the same cradle of civilization—and spread itself among the hills and valleys of Palestine. As an evidence that the second and third series of such migrations took place, we rely principally on a monumental history, whose records are found chiefly in the splendid ruins still extant of architectural works. Of the existence of the fourth we have documentary testimony of no less authenticity than that of the Sacred Volume. Each possesses a peculiar interest, and claims a moment's consideration.

Egypt and Ethiopia, as well as India and China, at an early period became highly civilized countries ; and a resemblance of style in architecture indicates that they derived their civilization from a common fountain. So striking is the resemblance between the temples and many of the rites and instruments of the superstitions of India and of Egypt, that native Hindoos when brought as Sepoys to join the British army in Egypt, imagined they had found their own temples in the ruins of Dendera. So strongly indeed were they impressed with the identity, that they actually performed their devotions in these temples according to the rites and ceremonies practiced in their own coun-

try. But the identity of *Indian* and *Egyptian* temples and monuments is not so marked as that of Indian and Ethiopian or Nubian. The temples of Nubia, for example, exhibit the same features, whether as to style of architecture or forms of worship, as similar buildings which have been recently examined in the neighborhood of Bombay. And especially does this resemblance appear in those extraordinary excavations hewn out in the solid rock of a hill or mountain side, and formed into complete and vast temples. The excavated temple of Guarfah Hassan, of Egyptian or Arabic origin, is said to remind one at once of the excavated temples of Elephanta, near Bombay, or the more extraordinary ones at Ellora in the Deccan. And the same interesting resemblance is also said to exist between the *Chinese* architectural monuments and those of East Africa, all indicating again that the skill and workmanship which reared the two descended from the same common stock.

When we speak of temples in Hindoostan resembling sacred edifices in Eastern Africa, we refer to the *old* temples of India, which differ considerably from those of more modern date. These old temples were evidently the work of a race who no longer occupy that country. And what is a matter of no little interest, this race, now known in that country only by a few significant relics of their ancient grandeur, seem to have been of the lineage of *Ham*. In some of these ancient temples in India we meet with unmistakable traces that the Hamic race, at an early period after the Deluge, flourished there. The thick lips and the crisped hair appear on the figures found in those temples. The descendants of Shem, the present occupants of the soil, long ago supplanted the sons of Ham, the original colonists who once extended their possessions and covered with the works of their skill and enterprise all those fertile countries of Southern Asia.

Writers of great learning and rich in ethnological research have brought out facts which go far to establish the identity, as to race, of the ancient Egyptians and the aboriginal inhabitants of Southern Asia. They

hesitate not to say that the aborigines of Hindoostan were a race of negroes—at least they had the crisped hair and the thick lip. Such a race is still found on an island in the bay of Bengal, on the mountains of India, and in the interior of the Malay peninsula—indeed, in just such positions as we should expect, on the supposition that they were the original inhabitants of those countries, and were driven out and forced to flee before victorious invaders, who in turn became the permanent settlers. It is a singular fact, that the most *ancient* gods and hero-gods (of the *Jains* and *Boodhists*) of those countries have the negro features. We can have no suspicion that the present dominant races would be ambitious to give to their deities such features. Dr. Pritchard, therefore, regards it as “an established fact, that a black and woolly-haired race is among the original inhabitants of Asia, especially in countries about India.” And the same class of writers agree that the ancient Egyptians were of the same race.

A *third* great stream, we said, passed over the Mediterranean and the Atlantic into *Central America and Mexico*. Such a supposition appears probable from a monumental evidence abundantly extant at the present day in that portion of America, as also from existing traditions. But we have at present a more direct testimony in certain documents recently brought to light. In a recent notice of the early history of the aboriginal inhabitants of America, it is stated that M. de Bomburg has obtained two manuscripts of great value, written by Don Ramon de Ordonez, a native and priest of Chiapas. Some fifty years ago Ordonez devoted himself for many years to the study of the antiquities of Mexico, and his opinions were the results of much patient investigation. The grand point brought to light in the manuscripts is, that Chiapas and Mexico were first peopled by *Asiatics*, who came thither by the way of the Mediterranean, and across the Atlantic. Their arrival was in early times, centuries before the Christian era. They are said to have remained some time at St. Domingo, and afterward

crossed over to Chiapas, where, M. de Bomburg says, there are evidences of a settlement of the Asiatic caste earlier than in Mexico. The Spaniards, for obvious reasons, conceal the fact of this early discovery and settlement of America; they would rather monopolize all the glory themselves.

The above opinion is abundantly sustained, it is believed, by the *Asiatic* character of the splendid ruins of Central America and Mexico. Antiquarians and, indeed, common travelers discover striking resemblances in the ancient temples, pyramids, and the various architectural relics of America, and those of Egypt, Ethiopia, and Hindoostan—resemblances not easily to be accounted for except on the hypothesis that they were the works of nations having a common origin—that the early and highly civilized people of the Euphrates and the Tigris, moved by what motives, acted on by what impulses, and controlled by what providential agencies we know not, migrated to those distant countries, carrying with them their learning and skill and various institutions, each forming a colony which grew into a nation, displaced—as civilization is destined to do—the aboriginal tribes, and at length expanded into such national greatness as is indicated by the few time-defying relics which remain.

While we in vain invoke the oracles of history to reveal to us the full amount of human progress which was realized by the migrations referred to in respect to civil government, social improvement, national greatness, commercial, mechanical, and industrial advancement, and mental and moral culture, we are able to turn to a *fourth* line, about which hang no mists of antiquity, and which devastating time has not obscured.

This fourth stream came out from Ur of the Chaldees, and spread itself in due time over the land of Jordan to the great desert of the South. It was in the outset but a very small colony, confined perhaps to a single family circle; yet what God brought out of it could only be rehearsed in the recital of the entire history, past, present, and a long time to come, of the most

extraordinary people that ever existed. The little colony at length expanded into goodly dimensions, drove out the heathen before them; increased in power, wealth, and numbers; cultivated the useful arts; formed a model government; adopted a jurisprudence far in advance of any thing of the kind known before; cultivated learning, and, above all, lived under the auspices of a religion which gave to all their other blessings a zest and vitality which no people before had known. We are in no danger of putting too high an estimate on the lasting and world-wide influence which the laws, the government, the various institutions, the history, and the religion of the Hebrew commonwealth exerted over the whole face of the earth. The destiny of the world was bound up in that little embryo movement, the migration of a single family. What friends or neighbors might have been moved by similar impulses to follow the little colony to Canaan, and helped at the outset to increase the power of the migratory stream, we know not. Though Abram was the chosen progenitor of the new empire, he went not alone; yet who besides his father and wife and nephew accompanied him, we know not. Yet we well know how mighty an agency God made this movement to carry out his great purposes of mercy to our world.

Not only, then, does it appear that Shinar was the first great radiating point of civilization, whence emanated, in different directions and through as many different channels of migration, the light of science and the arts and social, civil, and religious institutions, but that at least two out of the four great streams flowed from the fountain of *Ham*. "Learning, commerce, arts, manufactures, and all that characterizes a state of civilization, were associated with the black race: a race now associated only with degradation and barbarous ignorance."

Or we may place ourselves at another point of radiation. Through the colonizing scheme magnificent kingdoms had risen in Egypt, Meroe, Nubia, and Ethiopia. These, in their turn, had become central points. Colonies from Egypt introduced civilization



into Phœnicia; whence, by the same means, it traveled into Greece, and thence to Rome. As long as the names of Cadmus, Cecrops, and Danaus are remembered, the value of these migrations to the world's progress will not be questioned. Cecrops conducted a colony from Egypt into Greece as early as 1556 years before the Christian era. Danaus did the same at a later period. Both conferred essential benefits on a country then barbarous, but destined to rise to great eminence. The *art of writing*, the use of letters, was an importation from Phœnicia, and possibly first from Egypt. Cadmus and his Phœnician colony conferred on Greece an inestimable benefit in the gift of the alphabet. He came into Greece 1493 years before Christ.

A discovery, quite recently made at Sidon, serves to confirm what has been intimated of the early connection of Egypt with Phœnicia. A *sarcophagus*, of exquisite workmanship, has been dug up in Sidon, on the lid of which is an inscription in *Phœnician*, and the figure of a female whose features are *Egyptian*, "with large, full, almond-shaped eyes, the nose flattened, and the lips remarkably thick, and somewhat after the negro mold. The whole countenance is smiling, agreeable, and expressive. The head-dress resembles that which appears in the Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon."

From Phœnicia, civilization, the *art of writing*, and the rich treasures of Oriental learning traveled in the muscle, skill, and mind of colonies moving westward, into Europe. As the Greeks were indebted to *Phœnician* colonies for whatever distinguished them as a highly civilized people, so in turn Europe incurred a similar debt to *Greek* colonies. "The dawns of Roman civilization and greatness received their chief impulses from Greek emigrants on the coast of Italy." Spain was settled by the Carthaginians; "Marseilles, in France, was an off-set from Greece." The Romans in turn extended to their remotest provinces their laws, their civilization and language through a grand scheme of colonizing. And the whole Roman Empire

was at length itself completely revolutionized by the vast Gothic migrations which poured in upon her from the north.

One of the most remarkable instances of the influence of the colonizing scheme appeared on the northern coast of Africa. Carthage was a Phœnician colony. And what, through a singular providential economy grew out of this great migratory movement, could be presented only by the recital of the entire history of that very extraordinary empire. Not unlike the Pilgrim Fathers in New England, a Tyrian colony, driven from their native land by cruelty and oppression, and headed by the afflicted Dido, sister of the king, and the most remarkable woman of antiquity, landed on the inhospitable shores of Africa, 953 years before Christ. Already a colony of Tyrians had long existed at Utica, and another at Septis.

From Carthage streams of civilization, embodied in moving masses of enterprising, intelligent colonists, flowed over a great part of Northern Africa, and into its dark interior down to the great desert; and into Spain and other portions of Europe. Carthaginian civilization was an effective as well as a widely diffused element, and it never lost its power over the nations it had pervaded till there was no further need of it on account of the introduction of a higher type. It was perpetuated and deepened wherever introduced by the potent arm of commerce. Sallying forth from their African home, the Carthaginians became the merchantmen of Europe. Their commerce extended to Gaul, Spain, England, the Baltic, to all the islands and ports of the Mediterranean, and we know not to what lands beyond the great seas. And with this "great civilizer," as the wand of their power, they went over the world as the pioneers of progress. An exchange of commodities is an exchange of thoughts and a comparison of conditions. The Carthaginians were the Anglo-Saxons of their day.

We fix on a later date, and still find the great ocean of humanity agitated by its moving currents; and these still guided by the same unerring Hand. During

the long night of Christianity, when the darkened sun shed less light over the world than the moon—the followers of the Arabian Prophet were made, to an extent, the guardians of interests and institutions, and agencies of progress, which are really the prerogatives of Christianity, and which she ought to have been employing to subjugate the world to her peaceful reign. As in the absence of the sun the darkness of the night is relieved by the light reflected from the moon, so science and the arts and literature and civilization flourished, during the dark ages, among the sons of Islam. They had become the *reforming* race of the age, and true to the instinct which always sets such a people *moving*—an instinct which in modern parlance is called “go-a-headitiveness”—the Saracens became the migrating masses. Hence we now see the teeming tribes of Arabia spreading themselves eastward and westward, in long and broad streams, and quite changing the whole aspect of human affairs. The western stream rolls along on both sides of the Mediterranean as far as the Pillars of Hercules, quite transforming the barbarous nations on either side. On the north they penetrated as far as Vienna—carried with them literature, science, and an acquaintance with the useful arts, and contributed largely to the civilization of modern Europe. On the south they settled along the whole northern coast of Africa, where they introduced the arts of civilized life; from whence large numbers passed over into Spain, where they formed at length a magnificent empire. Here they lacked no element of national greatness and social progress but Christianity. In respect to government, laws, the study of the sciences, and high advances in learning and in all the useful arts, they were far in advance of any thing which had been known in Europe before.

The Saracens kept alive the flickering lamp of learning during the dark ages, and finally fulfilled a most important providential agency, principally through the empire of the Moors in Spain, in dissipating the darkness of those dark ages, and preparing the way for the ever-glorious Reformation.

The great Eastern current swept, as a resistless torrent, over the southern portions of Asia, into Hindoostan and the remotest East. The turbaned tribes of Arabia came like so many swarms of locusts, and spread themselves over the whole land. They overthrew governments, changed laws, cast down idols, and made themselves the possessors of the soil. Their approach was everywhere the signal of advancement on the old, dilapidated, corrupt systems of priestcraft and despotism which had for so many centuries cursed those lands. It was as when an impetuous river (not of the purest water) suddenly empties itself into a great stagnant lake. The accession itself of a purer element contributes something to the general purification; the agitation produced, perhaps, contributes more. To say nothing of the general benefits which the introduction, among the idolatrous nations of the East, of large masses of a people who were their superiors in almost every thing, two most essential points were gained: the idea of *one God* was stoutly maintained in the very face of every polytheistic nation and tribe from the Persian Gulf to the Sea of Japan; and this idea was practically carried out in the spirit which everywhere pervaded the Mohammedans of Eastern Asia. Whether they approached as conquerors or colonists, they came as the uncompromising foes of idolatry.

There remains one other class of migrations of a somewhat later period—heralded, as most of the migrations of former days were, by *conquests*—which we shall little more than name. They were of the *Mogul* and *Tartar* races, which flowed as an overwhelming torrent, from Central and Eastern Asia, and run westward, prostrating the kingdoms of nearly all Asia—China, Russia, Hindoostan, Persia, Syria, and Asia Minor, to Constantinople, on the one side of the Mediterranean, and over all Northern Africa on the other side. Their descendants still hold possession of the Greek Empire, and are the reigning dynasty of China. Like the Goths and Vandals, who poured their floods in upon the Roman Empire, this class of migrations

were of the *secondary* order—the first being when the emigrants, constituting the more enlightened party, became the *agents* of progress in their new home; the second, when the emigrants themselves less advanced, became the *subjects* of improvement. The one sends a corrupt stream into a pure lake; the other, from a good fountain, sends its healing streams over an inhospitable desert.

But extensive and influential as the migrations of past ages were, the migrations of the present day are more so. The present is emphatically the *migrating age*; and this species of agency is doing more than ever before to change the aspect of the world.

Now, too, there are, as we have said, *four* principal streams bearing again their living burdens over a great part of the earth's surface, each fulfilling its destined mission. One stream sets *eastward* from *Europe* into India and the East, freighted with intelligence, science, martial skill and valor, great commercial enterprise, a higher type of civilization than was ever known there, and a pure, elevating religion. The next from Europe, too, is directing its course *westward*, over the Atlantic to America. It is for the most part an emigration of the *second* order: it brings with it ignorance, poverty, superstition, a base counterfeit of Christianity, and all the beggarly elements of civil and religious despotism—mostly vile ingredients, or at best some precious metal with much dross, all borne over the Atlantic to be cast into the crucible of our burning democracy, that the "hay, wood, and stubble" may be burned out and a residuum of pure gold remain. And toward *our* west goes yet a *third* stream; starting from the Atlantic shore it courses its way across the entire continent—beyond the Mississippi, beyond the Rocky Mountains—till it meets the land of gold and the placid water of the Pacific, carrying with it the industry, the enterprise, the intelligence, the education, virtue, and religion of the Atlantic States—yea, laden with the rich inheritance of the Pilgrim Fathers. And, lastly, another stream is rolling back over the Atlantic *from* the United States to

*Africa.* It is freighted with the sable sons of Ham. They are returning with songs of joy, the songs of deliverance, to their fatherland, to the sunny climes of their sires, to the palm-tree and the vine, where their fathers dwelt in rude simplicity before the destroyer came. They are captives set free. Their bosoms begin to heave with the glow of conscious manhood. New hopes, new aspirations fill their souls. They are going to a land where they may be *men*, and rear their sons and their daughters for a destiny never thought of by their fathers.

But whence came this stream of Ethiopian hue? How came the fountain from which it flows to be in this *land of liberty*? This forces before our vision an unique order of migrations, which we may call the *third*. It is an *involuntary* one, a stream more bitter than death. It takes its rise in Africa, amid cries and shrieks of anguish enough to pierce a stone—amid blood and carnage; wars the most barbarous and exterminating; burning villages; flying inhabitants, and manacled captives dragged into slavery; families forever torn asunder by the most ruthless hands, and atrocities of too deep a dye for aught but demons to perpetrate. You trace this black, turbid, bloody stream through the “middle passage” of the shadow of death, all the way vocal with sighs and groans that pierce all but a demon’s breast, and all animate with an anguish that nowhere else wrings the human heart till it empties itself, after awful deductions of mortality, into the great reservoir of human wrongs and sufferings called SLAVERY. Yet even here we have ventured, though with trembling hand and aching heart for the wrong, to trace out the stupendous good which the wonder-working Hand is bringing out of this stupendous wrong. Here, strange to tell, in this furnace of their afflictions, there walks one like unto the Son of Man. Their burdens are lightened, their yoke is often eased by the hopes and consolations of our blessed religion which in a kind Providence meets them here. In this weary land they find the Balm in Gilead; as their sickening souls sink within them they meet here the Great Phys-

ician. In the troubled waters of Bethesda many wash and are clean.

From this great Stygian pool there is flowing *back to Africa* that purer stream to which we alluded. They are returning to the land of their fathers with a brighter presage of good to themselves, and laden with a yet greater good eventually to that whole continent.

The currents of emigration which are at present directing their course, the one to Australia, and principally of the Anglo-Saxon race; and the other to Siberia, from the more civilized populations of Russia, are respectively, no doubt, events of vast magnitude, and when Providence shall have consummated his wise and benevolent plans thereby they will be viewed with admiration. The one is singularly adding strength and extension to a power which is doubtless destined to play a most important part in the great conflict of nations; and the other is building up, under the auspices of the at present world-transforming race, such an empire as Asia has never had.

We find space to do little more than designate, as has been done, the great lines of modern emigration. Details would require a volume. Yet the reflecting observer of passing events will scarcely fail to fill up the outline. The history of British India—the extension, over that great and populous land of idols and superstitions vile and debasing, of such a government, indicate what has been accomplished by that great providential movement which transferred thither a large, intelligent, Protestant population. A new empire is founded; a higher order of civilization is introduced; common education and the higher branches of learning are fostered; the missionary is everywhere protected; the Bible is translated and freely circulated in every tongue, and all the great elements of advancement are brought to bear on the ignorance, superstition, and despotism of that great country.

Be it that the love of *conquest*, joined to the love of gold, was the moving cause. Be it that the sword opened the way for the action there of the colonizing principle. Yet it served, as sure as the love of gold

alone in more recent instances has, to transfer the power, the learning, the people, and the social, civil, and religious institutions of England to a country where God has need of them to carry out his great purposes of human improvement.

The most remarkable transfer of large masses of people from one country to another is the influx of the populations of Catholic Europe into North America. Many of the collateral and subordinate ends gained by this singular movement are already sufficiently obvious. Its final importance shall doubtless bear some just proportion to the magnitude of the act itself. Yet we may not at present have any very distinct views of what the great final end shall be. We can already see that Providence is pleased by this method to relieve large masses in Europe from the thralldom of oppressive governments, and the more degrading tyranny of a voracious priestcraft; from pinching poverty and debasing ignorance; and how in all these respects their condition is essentially improved by a removal to this country. And in respect to this country, too, we see important ends gained. We have a large territory to be peopled—vast natural resources of the soil, the mine, and the forest to be developed—immense public improvements to be made—for all of which there was needed a large accession to our laboring population. And this need is the more felt, as in the expansion of our commercial, manufacturing, and mechanical interests there is so large a deduction of American muscle from the more rugged pursuits of agriculture, the reclaiming of waste lands, and the construction of railways. In every department, indeed, filled by the laboring class, reinforcements have been urgently demanded.

But the main design of such migrations hither is probably not yet revealed. It may be just to scourge our nation for her sins—to rebuke our pride—to humble a God-forsaking and a self-exalting people; and for a time to fill us with confusion and trouble. But this shall not be the end. The scourger shall in his turn be scourged; the destroyer shall be destroyed. The



spirit of the Pilgrims, though stifled for a time, and seemingly extinct, shall rise again in renovated strength and beauty, and before its clearer light great Babylon shall fall, as if "consumed by the spirit of His mouth and destroyed by the brightness of his coming." We do not despair of America. Though she may be left to pass under the dark cloud, and the righteous judgments of Heaven, as fierce lightnings, may terribly scathe her, yet she shall arise and her light shine, because the glory of the Lord is risen upon her, and the Gentiles shall come to her light, and kings to the brightness of her rising.

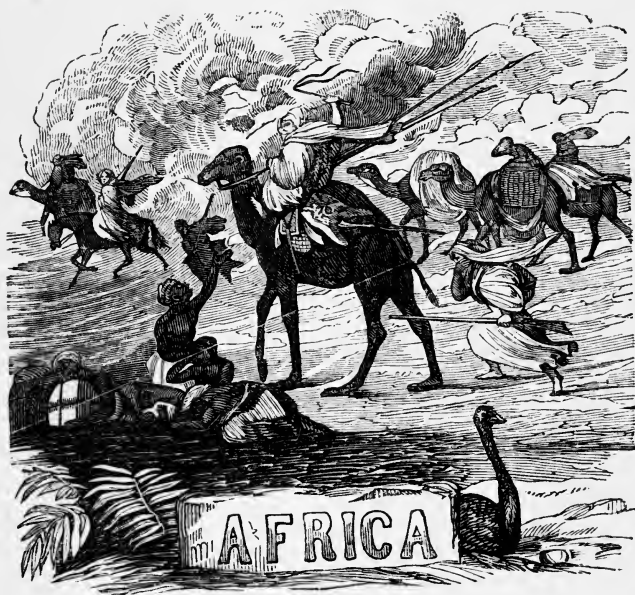
Nor do we believe that these great masses from Europe, and multitudes of her outcasts, are brought to this country merely to do a servile work; or chiefly to be a scourge in the day of our calamity; or mostly that they may better their own temporal condition by the change. The *moral* improvement of these teeming multitudes doubtless enters largely into the Divine plan in the transfer. Thousands become Christians here who would otherwise have perished in the valley and shadow of death where the Beast reigns. And vastly greater numbers are partially, and to no small extent, delivered from the cruel yoke of Rome. The change which a single generation produces is enough to make the Pope turn pale. Rome is here already obliged to do very *un*Romish things in order to secure the allegiance of her American subjects, even before they are half Americanized. Only let the Americanizing process go on a few generations more, and Rome will need a fountain of tears to blot out the sins of her degenerate sons in this land of freedom and the Bible.

The *third* current we mentioned flows from the Atlantic and the older States, bearing on its bosom the good seed of every good thing, and making the wilderness and the solitary place vocal with the hum of industry and the song of prosperity, along the whole line of its long course, and finding no terminus till arrested by the waters of the Pacific. Of the full value of this great agency which has, in so short a time, given such a singular extension to our population, and such ex-

pansion to all our civil, intellectual, social, and religious institutions, we can not speak in detail. It is enough to allude to the great fact as one of the stupendous problems which Providence by a quiet, yet mighty hand, is working out and hastening on apace. We may safely leave the observant reader to fill up the picture from the past history, and the prosperity of every state and territory of our Union which has been added to the old thirteen. The great empire of the Mississippi valley—every state and territory which is peopled between the Atlantic States and the Pacific Ocean, owes its origin and prosperity almost entirely to Eastern emigration. Had the early colonists on the shores of the Atlantic been of any *other* race, or after the little one had become a thousand, and the small one many “bands;” had there not been planted in their bosoms, and interwoven into their very natures, a strange, unaccountable *instinct* to leave their comfortable homes and their social and religious advantages, and to plunge into the great Western wilds and there battle with hardships and privations manifold, what would the West be at this day? what our whole country? Its forests, and rich soil, and exhaustless mines, and mighty rivers would be what God made them, and as they were before civilization raised the axe, or delved the spade, or opened the mine, or constructed a road, or launched the steamer, or built the city, or plied the thousand handicrafts of art.

Probably the great majority who seek a Western home are moved by no rational hope that they shall secure by the change a greater share of the comforts of life, present or to come. A sort of restless propensity, not exactly definable or to be accounted for, moves them westward—some misty hope—often a hope against hope—yet contagious withal, and unaccountably effective, keeps the great migratory stream constantly replenished; and on they go, multitudes upon multitudes, as they that come follow close on the wake of those who have gone, all, in destiny bound, to plant along the whole range of our immense territory, from ocean to ocean, the principles and institutions of





a noble government and the ordinances and blessings of the most blessed religion.

This *restless propensity* is the "little fire" which has kindled a "great matter." It has been greatly used as the exciting cause to effects as stupendous as the growth and present prosperity and importance of our country, and as far-reaching as the mission yet to be fulfilled here. It has been extensively used as the great element of expansion to all that God designed to bring out of the discovery of America, its first settlement by men of rare qualifications and worth, and its present prosperous condition.

The other stream of migration mentioned—the one from America to Africa—involves, as it seems to us, interests too profound and consequences too far-reaching and influential in relation to the future well-being of a great and extraordinary race, to justify the disposal of it in a few short paragraphs.

## CHAPTER XXIII.

The New Republic and Africa. Americanized and Anglo-Saxonized Negroes, and African Civilization.

WE reserved for a more extended consideration the last-mentioned line of modern emigration: emigration from America to Africa. This movement, it seems to us, has bearings upon Africa and African races, and, in some respects, especially upon the colored race in this country, which strikingly illustrate our general theme. The land of Ham has long remained a great moral desert. Darkness has covered the land, and gross darkness the people. The day-spring from on high seems about to rise upon her; and we greatly mistake the ways of God among men if the finger of Providence is not now pointing to Africa as the next great field which shall be opened to the blessings of civilization and the triumphs of the Cross. Such, too, have been the mysterious dealings of God with that continent and its ill-fated races, that we are in some degree prepared for providential dealings quite as extraordinary in her redemption.

We have already, in a preceding chapter, had occasion to admire the singular mode which Infinite Wisdom has seen fit to adopt to prepare his *instruments* by which to renovate Africa. We shall in the present chapter take occasion to follow these agents in the course of their migration back to their fatherland, and see *there* how this great providential scheme is developing, and what we may expect will be the final issue.

This *fourth* principal stream of modern migrations, though not yet swollen to a river in point of its moving numbers, may exceed the others named in the grandeur and magnitude of its results.

There is little room for doubt that African colonization is destined to be a mighty lever by which to raise

Africa from her present state of degradation. The results which we expect from this colonization, aside from opening an effectual door for the introduction of the Gospel, are principally *three: the suppression of the Slave Trade; the benefit of the African continent; and the benefit of the colonists.* Nor is its bearing on the abolition of Slavery to be overlooked. Though its influence as an emancipation instrument at first seems insignificant, yet it is not so. It emancipates, it is true, but by the score or the hundred, and the objector asks, How long, at this rate, it will take to manumit three millions of slaves? But he must bear in mind that, narrow as this egress from bondage is at present, it is nearly or quite the only safe and expedient one. It is yet to be shown that emancipation, under any *other* circumstances, has improved the condition of the negro in America. Are the free negroes at the North or the South, or the newly-formed colony of Canada, in a better condition, whether for this world or the next? A man freed to remain in this country is not half freed. He scarcely has more incitements to industry or more to rouse his aspirations for a higher condition than he had before. He *can not* rise here. The indomitable force of circumstances has decreed it. Or perhaps nearer the truth to say, that God, in his providential arrangements, has decreed it. And however much any class of men in their wisdom or benevolence may wish to have it otherwise, they can not change it. And we therefore have no alternative but the migration of the colored man back to his native clime and soil, or his miserable dwindling and degradation among us. And the inadequacy of the present colonizing policy to compass the desired end lies only in the limited condition of its *means* and the want of acquaintance with the advantages of the scheme, or the unrighteous prejudice which has been excited against it. Let our General Government and our different State Legislatures aid individual and philanthropic enterprise in opening a frequent, easy, and cheap communication with Africa, and at the same time increasing a hundred-fold the pecuniary means of

colonization societies; and let no pains be spared to make African colonies all they should be, and to disabuse the mind of our colored people concerning them, and we should then see if even the colossal structure of Slavery will not crumble under the power of these combined efforts. As strong a tide of emigration would set in from this country to Africa as now flows hither from Europe.

We spoke of three principal influences resulting from the planting of Christian colonies on the coast of Africa: the check it imposes on the Slave Trade; the benefit of the African continent, and the benefit of the colonist. We have in the colonies which already exist on the western coast of Africa a beautiful illustration of each of these points.

Liberia, rather than Sierra Leone, is the *kind* of colony from which we more especially hope for the renovation of Africa. Sierra Leone colonizes, not men who have been for years acquainted with and considerably imbued with the spirit of liberal institutions, and who are to a considerable extent educated and Christianized, as is the case in Liberia, but *captured slaves* principally, who have just been dragged by the ruthless hand of violence from the lowest depths of ignorance and degradation. Many of these remain in the colony (which is said to number 45,000 or 50,000 souls), where they are brought under Christian influences, taught the rudiments of useful learning, brought into the pale of civilization, and through church, educational, and industrial appliances, an incalculable good is conferred upon them. And that colony, no doubt, is (in despite of all the bitter waters that may mingle with it) a fountain destined to send out many a healthful stream into the surrounding desert to make glad that solitary land. Yet the constitution and character of the Liberia colonies serve best our purposes for an illustration.

We regard the relation of Liberia to Africa very similar to that which the American Republic holds to the broad land between the Atlantic and the Pacific. In relation to social, civil, and religious institutions she



seems charged with the same important mission to that whole continent. And

1. Taking Liberia as our model, what grounds have we to expect the suppression of the Slave Trade from an efficient system of colonization? As far as colonies hold and govern territory, which in the case of Liberia is 600 or 700 miles on the coast, the inhuman traffic is suppressed. The power of the Government is employed to put down the trade. Their little naval force is kept on the alert for this purpose. The example of the Government and the citizens goes to discourage and restrain all such traffic; and there is an extensive social and moral influence that is exerted by such a colony which is felt much beyond their own narrow bounds. It is a fact of great interest, that the Slave Trade has been suppressed on more than half of the whole western coast of Africa. Of the 2,000 miles north of the equator there remain but two points where slaves can be purchased. "Colonization in some form has extinguished the traffic on about one half of the western coast of Africa." Besides the well-known colonies of the Americans at Liberia and the British at Sierra Leone, European nations, especially the British, which are opposed to the Slave Trade, have forts or colonies of some sort at different points on the coast, as at the mouth of the river Gambia, at Cape Palmas, and on the coast south of Cape Palmas for some hundreds of miles. This coast is said to be thickly set with forts and trading posts belonging to different nations of Europe, mostly British, which exclude the Slave Trade as far as Popo, a distance of about 550 miles. Along this coast are many thousand native Africans living under British jurisdiction. "In all cases this colonization has been rendered possible by the employment of men of African descent;" the most efficient and successful instruments have been emancipated slaves.

One fact here is worthy of special notice, that slave-dealers from the first have felt that the Liberians were *enemies to their traffic*, and no spirit has more uniformly characterized the colonists of Liberia than an uncompromising hate to the Slave Trade, and nothing is

clearer than that they have waged an exterminating war against it. Most of them have themselves felt the galling of the chains, and they are to the heart's core the sworn foes of the traffic. Hence the difference in this respect between Liberia and Sierra Leone. The whole influence of the Liberians, to the whole extent to which it reaches, is point blank against the Slave Trade. The influence of the colony at Sierra Leone is scarcely felt at all. The reason no doubt lies in the fact, that the Liberians are the best kind of Anti-Slavery Americans—Anglo-Saxonized—republicans, and pledged in life or in death to hate oppression. The people of Sierra Leone are recaptured Africans, the offspring of ignorance, sottishness, and despotism, but just beginning to breathe the vital air of a higher state of existence. An intelligent gentleman writing from Liberia says:

It is now universally admitted that settlements such as Liberia present the most effectual barrier to the Slave Trade; that, so far as their influence extends, the trade is wholly destroyed. In proportion, therefore, as the Republic of Liberia increases in strength and influence; in proportion as it extends its territory, and acquires strength to protect and suppress illicit traffic, in the same proportion will Slavery be suppressed, and the necessity of keeping cruisers in the vicinity of the settlements be decreased.

2. We present colonization as a cure of bleeding Africa because of the rich and lasting benefit it is fitted to confer *on the whole African continent*. Already Liberia extends over a considerable territory, and every year it is enlarging by purchase. Over this territory extends a republican government, free institutions, the habits and the fruits of industry, schools, and the benign influences of Christianity. President Roberts, in a late message to the Legislature of Liberia, after speaking of the very salutary influence already exerted by the colonists (about 7,000 or 8,000 only) over the native population, says the native Africans already embraced in the colonies is not less than 200,000 (about a nucleus of 8,000 American colonists), that they “are improving more rapidly at present than at any previous time; there are more instances of laborious industry every returning year”—that “the chiefs of several tribes within our jurisdiction have recently

expressed to me an earnest wish to have missionaries and schools established among their people, who they say are anxious to receive them. And there is nothing to prevent the sending of missionaries and the establishing of schools, except the want of the pecuniary means." The President speaks, too, of the applications of other native chiefs, "asking the protection of that Government, and to be received within its jurisdiction by annexation of the whole of their territory to the Republic." He then urges on the Legislature the adoption of the most efficient measures by means of education, the industrial arts, and especially the diffusion of a pure religion, to bring these native tribes, in the shortest possible time, under the influence of the enlightened and Christian Government of Liberia. We look on this Republic, dropped by the hand of Providence on the border of that great continent, as the little leaven hid in the measure of meal. A thousand influences are working unseen which will yet transpire. Not only the 200,000 who are inclosed within the boundaries of these salutary influences are benefited by them, but a great part of Western Africa far into the interior is benefited. One such well-regulated colony as Liberia is a tangible illustration of what are the legitimate fruits of good government, of education, industry, and honest moral life, and a pure religion. Such an example can not but exert a considerable influence. The native tribes have there a tangible illustration of what industry and sobriety will do to develop the resources of the soil, and to promote the useful arts, and thereby surround a people with the comforts and elegancies of life; and of what education and a sanctifying religion will do to elevate, refine, and truly bless a people.

In Liberia the native tribes have before them an exemplification of what may be realized in *their own race*. They see men of their own hue and idiosyncrasy living in well-built and commodious houses reared by their own hands—worshipping the true God in well-constructed temples raised by their own skill and industry—gathering in bounteous harvests from their own well-

tilled farms—and reclining under the shadow of a government constructed by themselves—laws framed by senators of a black skin, and executed by men of their own hue; and justice dispensed by judges who need no *crisped* wigs; and an army and navy officered by men of the same color; with a complete learned corps of editors, authors, teachers, preachers, and men of all the learned professions of the same ebon skin. Such an exhibition of advancement *in his own race* will supply a stimulant to the native mind that he may imitate what he sees possible in men of his own kind. He will not long be satisfied to live a *brute* when he sees it possible for him to live as a man. He will no longer barter the flesh and blood of his own kind when he has learned that his soil, his mines and forests produce articles of barter equally acceptable to foreign nations.

An important desideratum now is, the establishment of colonies in the *interior of Africa*, where there is a better soil, a better climate, and a better class of people. Such a scheme of colonization, though exceedingly promising of benefit to Africa, could not be entered upon by the limited means which any colonization society has at command at present. It must be a colonization on a large scale—hundreds of families would need to be combined in such a migration to make it efficient. A few families would probably be overwhelmed by the semi-barbarous natives, and prove of no avail. When Congress and State legislatures shall put their hands to this work as it deserves, we may expect that the Anglo-Saxoned sons of Ham will spread themselves over the wide plain and the rich and beautiful mountains and valleys of the great interior, and that there agriculture and the arts and the institutions of learning, freedom, and religion shall flourish.

A London paper says: “Liberia, of two years’ growth, [in her national existence] is worth more [to the cause of civilization and human advancement in Africa] than all that has been effected by the European race in Africa in twenty-two centuries.” This enterprise has in all *cost* the friends of benevolence and philanthropy, including the purchase of 20,800 acres of land,

\$1,250,000, a sum not sufficient to support the British squadron on the coast of Africa a single year. And I might here quote a valuable testimony of Sir Charles Hotham, commander of Her Britannic Majesty's naval forces on the coast of Africa. He says: "So long as the people of Liberia observe their present system of government, both humanity and civilization are deeply concerned in its progress. It is only through their means we can hope to improve the African race." This testimony is the more valuable on account of the source from which it comes. The people of Great Britain are at this time especially interested to promote their own interests on the coast of Africa, and would not be likely to make any gratuitous acknowledgments in favor of any American enterprise there. Africa is the point toward which England is now particularly directing her attention for new colonial and commercial aggrandizement. And Sir Charles is a high functionary of that government, to protect and favor English interests there, and to carry into execution their future plans.

The "New Republic" is deservedly exciting of late much attention in England. Statesmen as well as philanthropists are inquiring into the character of that government, and especially into the *causes* that have contributed to give Liberia an influence against the Slave Trade and in favor of African civilization and evangelization so different from any other colony on the coast. A committee was not long since raised in the British House of Lords to inquire into the condition of Liberia—the causes of its prosperity and influence in Africa, and for the suppression of the Slave Trade. The replies to the following questions put to the Rev. Mr. Miller, in his evidence before this committee, are much to our present purpose :

Why does Liberia exercise such a wonderful influence in suppressing the Slave Trade in its neighborhood, while the British, French, Dutch, Portuguese, and Spanish colonies exercise none whatever? Because Liberia is inhabited by a class of intelligent, Christianized American negroes, who have a mortal hatred of the accursed slave traffic, while the colony of Sierra Leone is inhabited by recaptured Africans, who are little removed from the state of barbarism and savageness in which they were found when taken out of the slavers by the British cruisers.

Why does Liberia present the most successful example of a black settlement prosperous beyond measure, and likely to become a great empire, on which, during its existence of twenty-five years, only £250,000 have been expended, while the colony of Sierra Leone, on which millions of pounds have been lavished for more than fifty years, shows no signs of improvement, and little prospect of future prosperity? The reason is, that, in the first, the blacks govern themselves, and are consequently stimulated to every kind of improvement, while in the latter the whites are the rulers, between whom and the colored people there is no sympathy or cordiality of feeling; the whites sicken and die, and those that live are glad to get back to England as soon as possible.

Or I might here adduce the very valuable testimony of Captain A. H. Foote, of the American Navy, and commander of the brig Perry, off the coast of Africa. Though he went to Africa with unfavorable impressions of Liberia, he speaks in the most glowing terms of the colony. He regards Liberia as the most efficient agency now in operation for the suppression of the Slave Trade, and the only practical agency by which to civilize and evangelize Africa. And more confidently does he assert it to be the *interest* of the colored man in America to migrate thither.

Indeed, we may, with propriety, here ask, if the agencies and instrumentalities embodied in a community like Liberia be not suited to renovate Africa, where shall we look for our agents and instruments? White colonists and missionaries can not live there. The providence of God is very decisive, that Africa must be regenerated, if at all, by the agency of colored men. In asserting this, Bishop Payne says: "During the twelve years of this mission's existence (American Episcopal), *twenty* white laborers, male and female, have been connected with it. Of these there remain in the field at the present moment, myself, the only clergyman, my wife, and Doctor Perkins, *three in all*." And the history of other missions is perhaps not more favorable. A few live; but such is the mortality as to indicate that Africa is no home for the white man. At whatever cost, he has, in the incipient stages of the work for Africa's renovation, a very important work to do, yet the main agency should be of the colored man. But where shall we find such instruments? They are to come out of "great tribulation"—out of

*American Slavery.* This class of men, oppressed and abused as they have been, are one hundred years in advance of any other class of Africans anywhere else to be found. God has met them in their captivity and blessed the anguish of their bodies to the joy of their souls, and here, in the school of affliction, fitted many of them to return and bless their fathers' land.

The conception in the mind of the noble Buxton, of the "Niger Expedition," was a grand one; yet it failed. Vast sums of money and many valuable lives were expended for an object which was truly a great one; yet it accomplished next to nothing. But shall its noble objects never be accomplished? Undoubtedly they shall; but not by white men. An expedition fitted out from Liberia, manned by the agriculturists, artisans, and *savans* of the ebony race, may accomplish more than ever Buxton dreamed of. *Time* shall accomplish what prematurely failed. All the pleasing hopes of English philanthropists of a flourishing commerce on the Niger; of a civilized and Christian population cultivating the fertile plains and rich valleys of the interior; marts of trade and opulent cities with their institutions of learning and their sacred temples pointing the weary pilgrim to the skies, may yet be abundantly realized through the agency of a race whose the land is, and who seem destined to redeem it from its present waste.

Or we might, with the same propriety ask, what is to be the destiny of the present colored race of America—where is he to find a home and a resting-place if not in Africa? His best condition here is that of slavery. And shall we be satisfied that he have no better? Must we look upon his bondage as his permanent condition? There is no fair hope of a better in this country. Free him, and still you scarcely more than change his position in name. He is now in a position where it is lawful and possible for him to rise, but where it is almost certain that he will *not* rise. There is no hope, if there be a possibility, that two races so completely distinct should live on terms of equality. They must, as two distinct races, have two

countries, two governments, and distinct classes of institutions. Shall we yield them America, or shall they take Africa—the home of their fathers, and that land which God gave to Ham, whose children they are.

The condition of the free colored people is becoming every year more and more embarrassing. The slave States are adopting every possible means by legislation, public sentiment, and daily practice, to rid themselves of a population which have become exceedingly undesirable to them. They are consequently driven into the free States. But here their presence is looked upon as more undesirable, if possible, than in the slave States. Consequently Indiana, Ohio, Illinois, Iowa, and I know not how many other States, have passed laws excluding the free negroes from their respective States. And States in the South, acting on the same policy, are passing laws prohibiting the emancipation of slaves at all, unless the slaves be removed beyond the bounds of the United States or Territories. The tendency of the last is to discourage emancipation if there be not a cheap and easy mode of colonization to Africa; and, of the first, to impoverish, dishearten, and make vagabonds of the free people of color, and then to drive them, as a nuisance, into such States as have no laws to exclude them: which States, in self-defense, will feel obliged to pass such laws. And then, whither shall they flee? To *Canada*? But there they can not live. The experiment has been tried, and signally failed. The negro is a tropical plant, and can not thrive in Canadian snows. The destiny of the colored race in this country seems to be approaching a crisis. He must either groan out a miserable existence as a *slave*, or go to Africa and be a man, or draw out the most miserable vagabond life, with no place on the bosom of mother-earth to lay his head till he sleep in his obscure grave. There is hope for the race only in Africa.

And if these stubborn influences were not in operation, there are others no less sure that are working out the same result. The laboring *Irish*, *Germans*, and others from Europe, are pouring into our land in inun-



dating multitudes, and are occupying the position and doing the services which formerly fell to the colored people. They are, therefore, in another sense, driven from our country.

3. Colonization in its bearings on the *colonists themselves*. The best testimony we can have on this point is their own. Are they happy? Are they prosperous? Do they feel that they have bettered their condition by a removal to Africa? Or would they gladly return to the land from which they went? We have their testimony. They speak no equivocal language. A man from Congo being asked if he did not wish to return to his own country, replied, "No, no; if I go back to my country, they make me slave. I am here free; no one dare trouble me. I got my wife—my lands—my children learn book—all free—I am here a *white man*—me no go back." The Rev. Mr. W. Finlay, Methodist and colonist at Liberia, writes: "I do thank God, I would not leave this for any country that I have ever seen; for here I have my liberty. I have been in Canada and fourteen States of the Union, but Liberia I like better than any." Another colonist gives utterance to the satisfaction he feels in his present condition in language like the following: "Thousands of poor colored men are foolish enough to remain in the United States sighing for privileges they will never possess there, and many are foolish enough to abuse the colonization scheme which has placed us in possession of rights they will never enjoy in that country. I know by experience the depressing influence of the white man. Such was its effect on me that I failed to improve my mind as I might have done, if the slightest hope of future usefulness could have been indulged. But every high and noble aspiration appeared to me, in that country, consummate folly, and I was thus induced to be satisfied in ignorance, there being no prospect of rising in the scale of being. But how altered is my condition in this country! Here, honors of which I never dreamed have been conferred on me by my fellow-citizens, and I have been treated as an equal by gentlemen from

the United States ; and what makes me truly happy is the kind feelings I can entertain for the white man. The good effects of freedom on many who came off plantations are quite visible. Many fill responsible offices under Government, and perform their duties in a manner creditable to themselves and the country."

"Liberia," says another colonist, "is, in my estimation, pre-eminently congenial both to the physical and mental constitution of the colored man. Liberia, indeed, seems to have a transforming influence upon the minds of those who return to her shores, by rousing up those latent powers of the mind which Slavery has kept inert. Here, then, is the home of our race ; here we find ourselves no longer doomed to look upon men of every grade and complexion as our superiors ; here we daily see ignorance, superstition, and vice disappear before us like the mists which roll up the mountain side before the rising glory of the morning sun ; here talent can attain the summit of perfection. If this be the true state of Liberia, who would not say, 'Let the man of color go to his native clime, where he will be free from oppression, the bane of human happiness.'"

Another says: "I am thankful to my heavenly Parent for the inestimable blessing of casting my lot in a pleasant place, and that I can now say, my 'heritage' is a good one. We enjoy the rights of citizenship ; colonization, we owe it to thee."

Or may we turn from the testimony which the colonists themselves give as to the benefits which they feel that they derive from their residence in Liberia, to the testimony given by *other competent witnesses* concerning them. "A larger proportion of the population of Liberia," says one, "are professors of religion than can be found in any other nation on the face of the earth." This speaks volumes for their moral condition, and by way of inference for their condition in every respect. And this is the section of country which thirty years ago was covered with the habitations of cruelty, and which some years earlier contained some of the worst slave marts on the coast of Africa.

Another report says: "The progress of this colony,

has indeed been wonderful in all that concerns its material interests; but what shall we say of progress in all that relates to their moral and religious interests? Impartial visitors represent this progress to have been still more remarkable." And the same unvarying testimony is borne by all classes of visitors to that oasis in the desert—by ministers, missionaries, naval officers, and private adventurers. There is a larger number of schools and churches, and a smaller number of dram shops and places of amusement, than are anywhere else to be found among the same amount of population. Captain Foote speaks of what he found to be the prevailing sentiment of the colonists. Though they are subjected more or less to the inconveniencies, hardships, and privations incident to the settlement of a new country, he says: "The colonists generally prefer their present position to that which they held in the United States."

Here I may introduce the testimony of an intelligent colored man who has studied well the subject of African colonization, and seems to have much at heart the welfare of his colored brethren. He says: "I have been unable to get rid of the conviction long since entertained and often expressed, that if the colored people of this country ever find a home on earth for the development of their manhood and intellect, it will first be in Liberia, or in some part of Africa. Our servile and degraded condition in this country, the history of the past, and the light that is poured in upon me from every source, fully convinces me that this is our true, our highest, and happiest destiny, and the sooner we commence this glorious work, the sooner will light spring up in darkness, and the wilderness and solitary place be glad, and the desert rejoice and blossom as the rose."

I might here quote another English testimony—*Chambers' Edinburgh Journal* says of African colonization: "It needs no other defense of its policy than to point to the spirit which has all along animated the black people who emigrated to Africa. One sentiment, that it is worth while to encounter all the possible

hardships and dangers on a foreign strand for the sake of *perfect freedom*, appears in the whole conduct of these men." "We view it as the *point of the wedge* by which a Christian civilization, if ever, is to be introduced into Central Africa."

The view that has now been taken of Africa ought,

1. To engage our prayers and sympathies in behalf of that great, interesting, and truly unfortunate continent, and to secure our benefactions. Africa may demand this at our hands as a matter of Christian charity. She is a suffering, destitute land. No land so dark, and so much needs the Sun of Righteousness to arise upon it. No land so debased, and so much needs the renovating power of truth. No land so full of the habitations of cruelty—a land of bondage, where there is no flesh in man to feel for man, and so much needs the ever-blessed Gospel that preaches the acceptable year of the Lord—that unbinds the heavy burden—that opens the prison doors, and lets the captives go free. If there be a people on the whole face of the earth which may claim, above all others, the gracious interposition of Christian benevolence, that people is the long down-trodden sons of Ham. And if the Gospel is especially a Heaven-sent boon to the "poor"—if it contemplate, as some of its richest trophies, those whom it shall redeem from the lowest depths of human suffering and sin, we may surely expect its choicest realization when "Ethiopia shall stretch out her hands unto God." Fervent, then, be the prayers, profound the sympathies, bountiful the benefactions, when poor, suffering Africa be the object.

Humanity demands, in self-defense, that we open wide the door of access to Africa for the man of color. Else where shall he go? The South is driving the free blacks from her territories; the North, in self-defense, are passing laws to shut them out. They can not live in Canada. Pity pleads that we spare them from annihilation by giving them a home in their native Africa. Where else can they go? Is there a spot within the limits of our country where there is any fair prospect that they may live and be blessed? No.

2. If our views are correct as to what is a suitable and hopeful remedy for the wants and woes of Africa, *the American Colonization Society* has claims on us, as philanthropists and Christians, inferior to no other claims for benevolent and philanthropic action. There is no hope for Africa but in the religion of the Cross. And we have shown, and the history of modern missions has shown, that there is no fair hope of the introduction of Christianity into Africa except through the door of Christian colonies on her coast. All attempts to introduce the Gospel otherwise have heretofore failed. If this be the channel designated by the finger of God through which he will send the healing waters of the river of life over those great arid deserts, we must accept the Divine appointment, and make our feeble efforts to bless Africa harmonize with the Divine plan. God has (as has been shown elsewhere) remarkably prepared his instrumentalities for the moral renovation of Africa. In the depths of a cruel servitude He has been fitting a class of men for the very work in question. They are with the native African himself—bone of his bone and flesh of his flesh; and the *only* class of agents, as far as we know, that can extensively live in Africa and labor for its redemption. It is the business of the Colonization Society to seek out these men, to transport them to Africa, and thus put them in a position to do their destined work. Until Providence, therefore, shall point out some other mode of blessing that continent, and choose some other instrumentality, the duty of every friend of the African race and of Africa seems plain. He must allow the institutions, whose special object it is to bless Africa and her races, to hold a prominent place in his prayers, his sympathies, and his alms.

The Colonization Society can show, for every thirty dollars paid into its treasury, a freeman surrounded by the blessings of a republican government, and in the possession of a comfortable property.

## CHAPTER XXIV.

The Present Providential Aspect of the World. The Present Condition of Europe, the Eastern War, and the Last Great Conflict.

IN a former chapter we followed the bloody footsteps of *war*, and saw how this terrific agency has gone before and prepared the way for every important advancement in human affairs. The present aspect of the world has, for him who reverently heeds the Hand that moves the world, a peculiar interest. And more especially at the present moment the condition of Europe presents aspects of intense interest to the philosophic historian.

There is evidently in the mind of almost every intelligent observer a feeling that human affairs are now rapidly hastening to another of those grand crises which form the great landmarks of the world's history. And such a presentiment is doubtless but a common-sense deduction from existing facts. The world is in commotion; or if that be too strong a term by which to characterize nations now at peace, we may say the world is singularly on the *move*—human energies are strongly roused, if not in the arts and practice of war, more especially in the pursuits of peace. And in saying that we confidently await great changes among the nations of the earth, and revolutions, out of the confusion and chaos which shall emerge a "new heaven and a new earth," we only say what the analogy of the world's past history dictates, and what a respectful regard for the wise administration of the Divine government forces upon us. The extraordinary movements of the human mind at the present day, whether engaged in science, or art, or discovery, or commerce, or benevolence, are all the handmaids of Omnipotence; all brought into being at this particular time

for the consummation of his great and benevolent purposes in reference to this world. We therefore expect a result commensurate with these extraordinary movements. And we think we see in the present aspect of European nations certain unmistakable preliminaries which are hastening, and which shall end in, the great conflict that is to change the whole face of human affairs, and to bring in the long-ago predicted age of peace and purity.

The only satisfactory solution we can see to the present confused, and in many respects intricate, problem which is working itself out in Europe, is in the assumed fact that all these upheavings and commotions are but preliminary to the last great battle which shall decide between freedom and despotism, between truth and error.

Europe is a troubled sea that can not rest. Two great antagonistic principles are struggling for the ascendancy, and the one can rise only on the ruins of the other. Liberty and despotism are in deadly strife. Spiritual and civil despotism is in desperate conflict with popular government and a free religion. As yet the warfare is rather elementary than ostensible. The internal fires are burning and gathering strength, and every day portending an explosion. The two great conflicting parties remain yet to be organized. The present war may possibly be productive of some direct result. Yet it seems rather the signal or morning gun to arouse and marshal the combatants. The nations have been slumbering in a long peace. Roused by the signal of war, they rush, like men half awake, to the combat; they scarcely know why or whither. With a confused conception that the day of the great battle is at hand, and that the great Magog of the North is the giant to be attacked, they rush on, with no well-defined party lines. We regard the great autocrat as the representative and embodiment of despotism, about whom will finally be gathered and combined all kindred elements. While on the other side shall be arrayed all—of all nations, perhaps—who espouse the cause of free government and are

inspired by the principles of the Reformation. Such combinations are not yet formed. The two great contending parties do not yet seem to be organized in a manner to bring about any final result. Not till Austria and Italy and Spain shall become allied with Russia—not till the nations that acknowledge the supremacy of Rome in all matters temporal and spiritual, shall be found in league with the head and the body of the Greek Church, and all arrayed against an alliance of Protestant nations, may we be sure that the dark clouds are gathered, and prepared to sweep over the earth in a dreadful tempest.

Nor do we conceive there will be any such arranging of forces until Europe shall be first revolutionized. Every Roman Catholic state in Europe is rocked on a volcano. Underneath the surface are smoldering fires that will soon find a vent; and what shall survive the shock and remain Romish after the explosion will naturally ally itself to Russia; and what shall emerge to the light and shake itself from the grave-clothes of Rome, and stand erect in the conscious strength of freedom, shall as naturally ally itself with the Protestant family of nations; and it will soon be found in conflict with the two-fold embodiment of despotism—the Gog and Magog of Rome and Russia. Then shall follow a conflict such as history has not yet recorded. The Lord shall arise and shake terribly the earth.

We may not therefore indulge the hope that war has yet fulfilled its dreadful mission. It has yet to act a part in the advancement and final adjustment of human affairs more fearful than it has yet acted. We expect the reign of universal peace, of undisturbed liberty, and a holy religion. But we look for such a consummation through the deadly strifes of the battle-field. Europe must be convulsed to her center; systems as old as her history and as inveterate as despotism and death must be broken to pieces, by a violence potent, all-crushing, and relentless as war, and removed out of the way. Before we may expect to see the new order of things for which Europe is, by a thousand influences, seen and unseen, fast preparing (and of which



we had some pleasing, dreadful premonitions in 1848), we must look for another of those revolutions and complete overturnings which we have never, in the past history of the world, seen brought about by the peaceful appliances of reformation. The God of nations as well as the God of nature brings the new life out of the decay and destruction of the old. We confidently expect the renovation of Europe—a new order of things to arise—religion, learning, and civil government to be loosed from the chains of tyranny; but we expect to see this new order of things rise over the *ruins* of the old order. We see the promised land; but as yet we see it dimly through the darkening clouds of the battle-field. Though his pathway shall be obstructed by rivers of blood, and his voice for a time be smothered by the clashing of arms and the thunders of war, yet the Genius of Liberty is in every state of Europe beckoning on a numerous and willing host, who shall ere long realize their long-cherished hopes.

Nor shall wars cease then. This lapsed *world* of ours is to be renovated too. All the principalities and powers of earth which are not based on the everlasting truth and righteousness of Heaven are to be broken down to make way for the one great kingdom which is to come; for all the kingdoms of the earth are to become the kingdom of the Lord. If, then, God shall continue to carry forward the work of human redemption in a manner analogous to what he always has done, we may look for the great battle as yet future—the battle of Gog and Magog—when unnumbered hosts of the aliens (some unprecedented confederacy of civil and religious despotisms) shall attempt, by one effectual blow, to crush forever the rising cause of freedom and religion. Though such a war may set the world on fire, and seem about to annihilate the last remnant of liberty and religion, yet having consumed and burned out to their very foundations all that God would remove out of the way, it shall prepare for the establishment of the kingdom which shall have no end.

Precisely what the great and final conflict shall be

which shall decide the momentous question that has so long kept the world at strife—the question, we mean, between truth and error, the Church and the world, Christ and the devil—we do not pretend to know. That it shall be a dreadful slaughter, involving the power and wrath of most, if not all, the principal nations of the earth, and bloody beyond any thing yet known, seems abundantly indicated in the predictions of the inspired Word. As the grand consummation approaches, the Lord shall arise and shake terribly the earth. He shall dash the nations together and shall break them to pieces as a potter's vessel is broken. When he shall arise to vindicate his people, to make an end of sin, to take vengeance on his enemies, and to establish his kingdom of righteousness on the earth, he shall set himself to destroy all that opposeth—all tyranny, and despotism, and unrighteousness. That shall be a great day of reckoning for the nations. Oppressive rulers, and ungodly kings, and wicked nations shall be brought into judgment and meet a dreadful retribution. "The indignation of the Lord shall be upon all nations, and his fury upon all their armies: he shall utterly destroy them. He shall deliver them to the slaughter." "The sword of the Lord is filled with blood; it is made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion."

And it is here more than intimated that war, carnage more bloody and terrible than the nations have yet known, shall be the awful instrument of his vengeance. Nations shall be dashed together and old nationalities be broken to pieces. Old systems of oppression and despotism, of falsehood and idolatry, shall be broken to fragments, and cast out of the way before the year of the redeemed shall come.

"Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations to whom I send it to drink it. And they shall drink, and be moved and be mad, because of the sword I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink." "A

noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he shall plead with all flesh; he shall give them that are wicked to the sword, saith the Lord. Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from the one end of the earth even unto the other end of the earth. And they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

It is not our design to construct a theory, but simply to quote a few passages more in which *war*, like a mighty earthquake, is said to be used to break up the old and deep foundations of civil and religious despotism, in order to the rearing on their ruins a superstructure more peaceful, pure, and glorious than has ever before existed.

"The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar (shall give a shout as assailants in battle do); he shall prevail against his enemies." And in what awfully vivid language we have portrayed by the prophet Joel the progress and results of the great conflict! "The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; who can abide it?"

Or listen we for a moment to the proclamation which the same prophet is commanded to publish to the nations of the earth, and the same idea is present, "Proclaim ye this among the Gentiles; PREPARE WAR, WAKE UP THE MIGHTY MEN, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together, round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and

come up to the valley of Jehoshaphat: for there will I sit to judge. Put ye in the sickle, for the harvest is ripe, their wickedness is great. Multitudes, multitudes in the valley of DECISION: for the day of the Lord is near in the valley of Decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain."

The valley of "Decision," or the spot where the great conflict shall be decided, is the valley of Jehoshaphat, near Jerusalem. The prophet Ezekiel especially assigns locality to the great drama in the Holy Land. And in his highly figurative style he speaks of it as shaking the very earth and all that is therein. The fishes of the sea, the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth shall shake, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And the "pestilence," and "blood," and a "horrible tempest" shall fight for them that be on the side of the Lord. Seven months shall be occupied in burying the dead of this unparalleled slaughter, and seven years shall the inhabitants of the land take no wood out of the forest, but shall use for fuel the weapons of war which the vanquished enemies had left behind them. And, if possible to portray the dreadful magnitude of the slaughter, all the feathered tribes are summoned to the "great sacrifice," to eat flesh and drink blood—the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and them that sit upon them, and the flesh of all men, both free and bond, both small and great.

The result of this great slaughter shall be that God shall hereby vindicate his character as Lord and God over all among the nations. "All shall know that he is the Lord their God from that day and forever."

Any conjecture as to the final issue of the present Eastern war may yet be premature, if not hazardous.

It is probably the beginning of a series of commotions of civil, social, and ecclesiastical volcanoes which shall shake thrones and kingdoms to their foundations. There will doubtless be intervals, marchings, and counter-marchings, alliances formed and dissolved, a mingling for a time of nations which God will spare with those which he will destroy. Yet religion and truth, knowledge and liberty, are already so far advanced, and are presenting to the eyes of despotism and false religions so many formidable and ominous features, as to make it exceedingly probable that the great conflict of which we speak is not far distant.

The reflecting mind is intensely watching the movements of the contending armies in the Crimea. And though the belligerents are not yet so arranged as to warrant the expectation of results immediately affecting the great question soon to be decided on another field, yet we may expect results (call them collateral if you please) bearing more directly on the final question than those we have named. The finger of God is doubtless to be discerned in the singular *alliance* of the four nations whose armies are warring with Russia. Allied with England, a great Protestant nation that, like her rock-bound coast, has for centuries said to the rolling billows of Jesuitism, "Thus far you shall come and no farther," is Catholic France, the defender and supporter of Rome and the right hand of the Pope, and equally the ancient enemy of England. This alliance is as significant as it is singular. And its significance may be that it is the very thing to prepare France for the position she may occupy not far hence. France embodies a large Protestant republican element, which, in her *next revolution*, will probably gain a permanent ascendancy. And *Protestant* France will find herself the natural friend and ally of England; and hand joined in hand in the sacred cause of freedom, England and France, already used to harmonize in aim and action, will form a double wall of defense against Rome and Russia, and shoulder to shoulder will come up to the great battle with the confederated powers of Antichrist; while *Catholic* France (what-

ever *it* may be) shall still add strength to the horns of the Beast.

Sardinia, recently received into the Western Alliance, is a Catholic state, which seems to be struggling in earnest to free herself from the tyranny of Rome. Her present position can scarcely fail to strengthen her predilections for freedom and the institutions of the Protestant faith, confirm her as a member of the great Protestant family, and prepare her for future action.

But the most singular feature of the alliance, and the one in which the Hand of God appears the most obvious, is the union of Turkey with France and England—a union inevitably suicidal to the existence of the Turkish government and to the Mohammedan religion. The great Delusion of Mecca, for so long a time identified and sustained by that government, has presented the most formidable obstacles to the extension of Christianity. And the adherents of this religion were peculiarly bigoted, intolerant, and inaccessible; no system of evangelization could reach them. And while they retained their civil supremacy over eastern Europe, and western, central, and southern Asia, they seemed to bid defiance to all the encroachments of Christianity. With the diminishing of the power of the sword the spiritual power of Turkey has declined, until she is at length thrown into relations, as one of the Allies, which must most certainly annihilate her as a Mohammedan power, and probably strike a death-blow to that once colossal system of faith. And in the removing out of the way a power which has so long held an iron sway over all western Asia, the way will be prepared for the accomplishment of other long-deferred purposes of Providence, for which those countries seem to have been reserved; among which may be purposes relating to the ancient Israelitish race, which shall fulfill a long and interesting series of prophecies, and confirm the faithfulness of God in a manner to astonish the world, and to make all men acknowledge that the God of Abraham ruleth among men.

A popular journal of the day speaks thus of the

providential aspect of the conflict now raging before the walls of Sebastopol: "It plants the long-banished cross in the squares of Constantinople and amid the somber shades of the burial-grounds of Scutari. It brings the ideas and the energies of the vigorous civilization of the Europeans into forcible contact with the declining and semi-barbarous civilization of the Ottomans. In the fierce conflicts of the Frenchman and the Englishman with the heroic, though dull serfs of Russia, doubtless the latter will catch some sparks of the spirit of liberty, which, favored by time and opportunity, will, in the end, consume the whole vast fabric of Russian despotism. The cannon of England and France may fail to level the proud walls of Sebastopol, yet the men who man them may scatter the seeds of useful improvements in Russian soil; may plant the golden germ of liberty in Russian hearts, which shall flourish forever. So, too, the burning fanaticism of Mohammedanism may, by slow degrees, be supplanted by the mild spirit of Christianity, as the Turk beholds with admiration the merciful attendants of the sick and dying among the hospitals of Constantinople."

But all conjectures may be premature. We will wait the events of these eventful times, and hold our opinions in abeyance. We hold in reserve the privilege of a revision of this chapter, when, in the transpiring events of coming months or years, Providence shall have more clearly unfolded the designs of the great controlling ONE.

Great events thicken fast upon us. The wheels of Providence run swift and high. A single decade of years is now enough to revolutionize the whole earth. The new era which is to bless the world can not come without terrible commotions first. There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. The great sea of humanity shall be

terribly moved, and in the tempests that shall sweep over the nations, governments shall be demolished, nationalities be strangely broken up, and the splendor of thrones fade away. All things shall be instinct with change and revolution—all but truth and righteousness, the Church and her ordinances, shall be removed to give place to the “new heavens and the new earth” (the new order of things), which shall rise on the ruins of the old.

This generation may not pass away until all these things be come. And who shall meet unharmed their coming? There will be but one safe place, and that on the side of the mighty God. If in that day of “trouble” God be our refuge and strength and our present help, we shall not fear though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Let the nations rage, let the kingdoms be moved, and the earth melted at the utterance of His voice; if the Lord of hosts be with us, if the God of Jacob be our refuge, we need not fear. Undismayed, we shall behold the works of the Lord, what desolations he hath made in the earth—confident in his promise that he will make wars to cease to the end of the earth; he will break the bow and cut the spear in sunder, and burn the chariot in the fire.

Come, then, my people, enter thou into thy chambers, and shut thy door about thee: bide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain.

And the grand consummation of the whole providential scheme, the undisputed establishment of Messiah's reign, and the complete overthrow of “the god of this world” shall, as with the voice of seven thunders, say to the inhabitants of the earth: “Be still and know that I am God: I will be exalted among the heathens; I will be exalted in the earth.”





















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